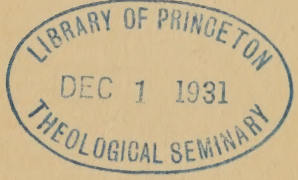

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THE CHURCH AND ADULT EDUCATION

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To

ALL PERSONS, OF WHATEVER AGE, WHOSE
SPIRITUAL HUNGER IS STILL UNAPPEASED
AND DESIRE FOR LEARNING UNSATISFIED

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FOREWORD

Many evangelists are going forth, preaching the gospel of adult education, for to many a person it is not only news, but good news, to be told that adults can still learn. It is almost equivalent to a resurrection, or at least to the experience of regeneration, when a person discovers, whatever his age, that he is not beyond the possibility of growth. The fountain of youth may be mythical but the possibilities of rejuvenation seem inexhaustible.

It is therefore not a little surprising that the voice of the church should have been silent hitherto, or at all events inaudible, in the chorus which has been welling up in praise of adult education. With a somewhat injured air she asks, Have we not had adult Bible classes? And did not we issue so and so many credits last year to the members of our leadership training classes?

Meanwhile, as we pause to argue about it, there are springing up on every hand parent education classes, discussion groups dealing with religious problems, foreign policy, industrial conflict, race relations and various other aspects of present-day life. Shall the Christian church foster and promote such adult study? Are these secular matters, with which the church has

no concern? Is it not rather the business of the church to interpret all problems in the light of the Christian ethic, and infuse all conduct with a spiritual dynamic?

In the belief not only that religion has a vital contribution to make to the movement for adult education, but that in making it the church itself will be vitalized and quickened, the author ventures here to suggest some aims, methods and agencies which are readily available for alert leaders in the local church.

PART I.—WHY EDUCATE ADULTS?

Is the human being a receptacle or an organism? Is learning a perogative of childhood or a privilege to be enjoyed by adults as well? Are there fixed limits to growth in personality? Should growth in religion keep pace with expanding science? Are we at the mercy of our changing environment or can we learn from it, determine the direction in which things are moving, and perhaps help the movement along? Should our outlook upon life be one of harassed and baffled perplexity, irritable and dogged obstinacy, cynical pessimism, or cheerful appreciation of our fellows and whole-hearted coöperation? What values shall we attach to past experience and to the attitudes, habits and customs which grow out of it?

These are some of the questions which impel adults to seek education.

CHAPTER I

ADULT EDUCATION, A CONTRADICTION IN TERMS?

The word "adult" is commonly used to designate persons who have attained the age of twenty-five. In the eyes of the law, one becomes of age at twenty-one —that is, capable of bearing the responsibilities of citizenship. With the consent of their parents, males eighteen years of age and females of sixteen years are in many states permitted to marry. By the age of twenty-one, most people are "grown up," that is, they have attained their limit in stature and a certain degree of physical stability. The great majority, sometime before this, have finished their school days and gone to work. In popular parlance, they have "completed their education." A relatively small proportion of the population are still in college at twenty-one, or even at twenty-five, and a still smaller number linger on at university or professional school a few years longer. It is easy to understand therefore the reasons for the widespread assumption that an adult is a *grown* person. Society does not expect him to go on growing, physically; the state makes no further provision for his schooling.

With respect to the moral and religious aspects of

life a similar condition exists. The public school includes in its curriculum courses in civics and citizenship. The teacher and the parent are to guide and, to a considerable degree, be responsible for the behavior of the youth. Even the law does not visit its penalties in full measure prior to adolescence. It deals with youthful offenders through the juvenile court. But those who have reached later adolescence are held fully accountable for the more flagrant crimes and on arrival at the twenty-first birthday the state admits men and women to full citizenship, with all the rights and responsibilities of the adult.

The church also pursues a similar policy. Emphasis has been laid on the experience of conversion, or confirmation. Conversion is assumed not to take place until one has "arrived at years of discretion" although these may extend all the way from the eighth or ninth year to the sixteenth, or even later. Conversion is the name given to the experience of "spiritual awakening," "decision," "self-commitment," in which the individual, of his own volition, surrenders his will to God and determines to live the Christian life. Confirmation, which is the act of the church in recognition of the conversion experience, or of sufficient maturity to warrant the expectation, may take place coincidentally with conversion, or at any time afterward. Prior to conversion and admission to membership, the church recognizes its responsibility for instructing youth in religion, for supplying information concerning the Bible, Christian ideals, church and denominational history

and the organization and practices of the local body. After one has joined the church, he may still receive instruction and guidance in "religious activities" but when he becomes legally of age he also acquires the status of an adult in the church, with privilege of voting and holding office and responsibility for financial support. It would seem that the church, as well as the state, looks upon the adult as one who has ceased to grow.

As if to lend scientific confirmation to this view, psychologists have given the impression that adults not only *do* not, but *cannot* learn. It is a familiar fact that elderly people find it increasingly difficult to recall names. From this it has been inferred that the power of memory wanes as one grows older and educators have designated a certain period of childhood as "the age for memorizing." Professor James wrote of the "stiffening" of the brain which sets in during the later twenties and which, he thought, accounted for the fact (!) that adults do not readily acquire new ideas.[1]

At first blush, to seek to increase the knowledge of adults may seem to savor of presumption, not to say impertinence, or even absurdity—since adults cannot learn, even if they would. It would seem necessary therefore to inquire what basis exists for the popular appraisal of adults; is it based upon fact or is it a superstition?

It requires no argument to prove that many adults

[1] James, *Psychology*, Vol. II, p. 402.

desire to learn. Else why do we find a million and a half students registering each year in the three hundred and fifty correspondence schools of the United States? And, again, how account for nearly a million more in the public evening schools, and the part-time and continuation schools? About one hundred and fifty thousand are taking university extension courses, another hundred thousand are attracted to the Y.M.C.A. courses, while workers' education classes serve thirty thousand.[2] Added to these are the large numbers attending courses at museums of art and natural history, schools of music and public concerts, Chautauquas, public libraries, and the readers of papers and magazines, and it is evident that the *desire* for education on the part of adults is almost universal. Are they attempting the impossible, are they simply fooling themselves and submitting to exploitation?

There is no longer any question as to the ability to learn on the part of adults. Professor Thorndike's extensive experiments have shown that adults are capable of making large improvement, and at rapid rate, "in all sorts of mental operations—in simple sensori-motor abilities, in observing details, in simple association or habit-formation, in learning elaborate systems of motor and mental habits, in memorizing, and in still more complex functions."[3] He adds further this conclusion: "In general, nobody under forty-five should restrain himself from trying to learn anything because

[2] Keppel, *Education for Adults,* p. 12ff
[3] Thorndike, *Adult Learning,* p. 5.

of a belief or fear that he is too old to be able to learn it. Nor should he use that fear as an excuse for not learning anything which he ought to learn. If he fails in learning it, inability due directly to age will rarely, if ever, be the reason."[4] We may now regard the statement that "You can't teach an old dog new tricks" as an exploded myth—so far as humans are concerned.

As a matter of public policy, Professor Thorndike's conclusion is this: "The provision of opportunities whereby adults can learn those things which they are able to learn and which it is for the common good that they should learn is a safe philanthropy and a productive investment for the nation."

Why do adults wish to learn? The most obvious reason is the very practical one, to increase earning power, to improve efficiency, to insure promotion, to enlarge one's opportunity for influence and usefulness. A young girl graduates from high school and hunts a job. A prospective employer asks, "Do you know stenography and typewriting?" Upon receiving a negative reply, he turns away with the words: "We can't give you a position." After one or two rebuffs of this kind, the girl graduate seeks a commercial school. This is the practical motive which drives a large number of adults, especially those in the early twenties, to seek further education.

But the desire for education on the part of adults is by no means confined to those who wish to increase their efficiency or improve their vocational status. Large

[4] Thorndike, *Adult Learning*, p. 177.

corporations, like the American Telephone Company, which provide educational opportunities for their employes, report a steady demand for courses in history, literature, science, and the like, which lie quite outside vocational interests. In other words, adults desire a broader culture, a knowledge of subjects which, for one reason or another, have not been included in their previous educational program, something that will make life richer and lift the horizon of their present experience. This intellectual curiosity may be stimulated by newspaper articles, or popular stories, or movie productions, in which reference is made to recent scientific discoveries, historical events, distant peoples or explorations, whose significance is but dimly perceived. ' New situations constantly arise creating problems for the understanding and solution of which new experience and knowledge are necessary. Adults find themselves victimized by high-power salesmen and propagandists of every sort, yet helpless for lack of information sufficient to enable them to pass critical judgments. They are oppressed by fears, their minds are poisoned by suspicions and tormented by prejudices. Escape, they are convinced, can come only through further education.

Religious education has been, for many adults, superficial, haphazard and limited. Perhaps it has not extended beyond early adolescence. It has left a deposit of meagre biblical knowledge, vague beliefs and more or less perfunctory observances. Some chance conversation has shaken confidence in the validity of the

Bible, a magazine article has raised a question as to the efficacy of prayer, in their minds miracles, evolution, immortality, denominational missions, the Jews, Negroes, the League of Nations, political parties, companionate marriage and birth control are all a confused jumble of words. They would like to know the facts about religion—"if there are any facts!"

Or take, if you will, the college graduate. There is an implication of finality about a diploma. The word, "graduation," carries with it the subtle suggestion, not warranted however by its etymology, that education is now completed. Yet there is an element of disappointment in the experience of graduating, a sense of bafflement. One has passed in succession a series of open doors inviting to knowledge, but without any adequate opportunity of entering or feasting. He has not amassed knowledge, he has merely discovered where knowledge is to be obtained, he has located knowledges. It will take a lifetime to master one small field. Even so, one would like to keep in touch with the rapidly increasing knowledge in all fields, in science, literature, history, art, music, religion, simply to keep up with the times and avoid becoming a back number.

Moreover, adulthood is not just the *final* period, into which one emerges from the preparatory periods of childhood and youth, but there are periods in adult life itself, as sharply differentiated from each other, though not yet so thoroughly studied, as the earlier periods. These periods are not marked off chronologically, but are distinguished by characteristic experiences. There

is a series of experiences, for instance, through which one passes as he begins to relate himself to the responsibilities of citizenship; another set of experiences through which one is introduced to his job or vocation; still another, as one assumes the obligations of family life; and yet another, when some success has been attained and the course of future development must be plotted. Middle life, with its slowing down of energies, and old age, with its inevitable warnings of approaching dissolution, are periods for which it is impossible to provide in advance any adequate education.

The word, education, is apt to suggest subject-matter, content. A school, or a class session, is pictured, in which the student takes his place over against a body of facts, information, interpretations, logically set forth in a text-book as something to be learned, remembered, assimilated. By certain formal processes, the teacher proceeds to test the pupil's knowledge of the text-book material.

Over against this conception of education as something formal and conventional, the pursuit of knowledge as an end in itself, one may think of knowledge as a means of growth and development, as an instrument for the solving of problems, as a factor in making adjustment to environment, as a factual background upon which to construct ideals, assume attitudes, form and reform habits, and as the raw stuff out of which systems and philosophies are constructed.

Education, in this sense, is a coöperative activity, in which teacher and student together become searchers

after truth—not truth in the abstract, but the larger aspects and relationships and meanings of every-day situations and concrete experiences. Adult education is the term applied to the continuous process of meeting the problems of life, of adjusting and re-adjusting one's attitudes and habits to new experiences and new relationships, of acquiring new skills to meet new emergencies, of seeking to build up new ideals to replace those that crumble, and of re-organizing one's philosophy of life whenever new facts suggest new and larger meanings.

For this freer, informal, dynamic, concrete and coöperative type of education adults are eager. They need it for their own growth and for the fuller development of latent talents. Society demands that adults shall continue to grow, in order to cope with the increasingly complex issues of the modern world. The pursuit of truth leads inevitably into questions of values and ultimates—that is, into religion. And it is the business of the church to see that this element is not lacking from adult education.

TOPICS FOR STUDY AND DISCUSSION

1. What are some of the things you have learned since you became of age?

2. Have you noticed any impairment of memory as you become older? If so, at what age has this been particularly marked? Has the difficulty concerned especially the ability to recall *names? faces? errands?* business or professional *engagements?* time and manner of *every day happenings? new*

discoveries or *methods* pertaining to your work or personal success? anything else?

3. What conscious or unconscious effort have you made to increase your mental or technical equipment? With what success? At what age did you cease such effort, if at all? Why?

4. Have you felt the need of continued spiritual development? What means have you taken to accomplish this? With what success?

5. Has your observation of others, as well as your own experience led you to believe

(1) that adults cannot be educated?

(2) that they are capable of education only up to a certain age? What age?

(3) that they can be educated only along certain lines? What lines?

(4) that there is no limit, so far as age is concerned, to the educability of adults?

(5) How would you define adult education? What do you understand by the religious, or Christian, education of adults?

FOR FURTHER READING

Cartright, *Education for Adults.*
Thorndike, *Adult Learning.*
Bower, *The Curriculum of Religious Education,* Ch. VIII.

CHAPTER II

THIS CHANGING WORLD

In his little volume, *Education for a Changing Civilization,* Professor William Heard Kilpatrick has called attention to the necessity for a shift of emphasis in the theory of education. Whereas it has been customary to think of the world as static, and of education as a means of reproducing, or perpetuating, standard types of behavior patterns to which the individual must conform, we must now recognize the fact that the world is undergoing, and will continue increasingly to undergo, constant change. It follows, therefore, that the teacher should concern himself with the task of developing initiative and adaptability with respect to the changing environment. The teaching process, then, is a process of continuous adjustment—not to one factor alone in one's experience but to the total situation as it confronts the individual in the various areas of his experience.

One hardly needs to go back in history beyond the days of his own grandparents to appreciate how different life has become within comparatively few years. Those now living can recall conversations with persons whose childhood was passed amid surroundings almost devoid of machinery as we know it today. Farms were

tilled, crops were raised and harvested, mainly by hand with the aid of the horse plow and farm wagon. The hoe, the scythe, the cradle and the flail were the simple tools employed. Today the tractor, the gang plow, commercial fertilizer, machines for seeding, cultivating, mowing, harvesting, threshing, have reduced to a minimum the physical labor of the farmer and reduced correspondingly the number of men necessary to farm a given acreage. The milking machine, the cream separator, the bottling establishment, the pasteurizing process, the creamery, have revolutionized dairying.

In the earlier days, flax and wool were spun and woven, and garments for the family made at home. The journeyman shoemaker paid a periodical visit during which shoes were made for old and young. The spinning wheel is today a curiosity, a reminder of a household industry that has vanished. In its place are immense factories, employing hundreds or even thousands of workers, and turning out more "goods" than society is able to buy or use. Around these factories have grown up communities and cities in which families are herded together in close quarters, the adult members employed all day at monotonous tasks in the mills from which they emerge at night exhausted, to seek rest and release in relaxation and exciting adventure.

With the help of their neighbors, men "raised" and built their own substantial houses, they warmed them with wood fires for which the fuel was gathered from their own wood-lot. Their table was supplied with meat, eggs, milk, butter, cheese, flour, vegetables and

fruit of their own raising. Now, even farmers buy their meat and bread, and often their fruit as well. Houses are built quickly, of factory materials, are heated by coal, gas or electricity,—and also cooled,—and are cleaned with the vacuum cleaner.

The little red schoolhouse, to which the children waded through mud or snow for a few weeks of schooling each year in ungraded classes, has given way to the township graded school, and high school, with a school year of nine months, transportation being provided in buses. Letters were costly and infrequent, newspapers unknown and books scarce. Now the daily paper and the mail are left at the door each morning, books are abundant, the telephone, telegraph and radio keep one in touch with the ends of the earth, the moving picture provides recreation for the multitude and every family has an automobile.

It used to be considered that economy was a virtue. One *had* to save money and raw materials—or go without comforts and necessities. But mass production is eating up raw materials—forests, grain, fisheries, oil, minerals, with incredible prodigality, and turning out such huge quantities of manufactured products that saving is no longer advocated. Super-salesmen, publicity departments and advertising agencies are vying with each other to induce everybody to buy things they neither want nor can use. The installment plan enables the entire population to spend its prospective income, long before it has been earned, and the home without a mortgage is an anachronism. Thus, we are all caught

in the meshes of the machine and obliged to hurry our pace to keep the mills running to make more things which, in turn, must be sold to people who have little need for them or money wherewith to pay.

It is obvious that such stupendous changes cannot take place without greatly modifying the attitudes and habits of the people. How extensive are the adjustments necessary may be inferred from a glance at those caused by a single invention, the automobile.

At the very outset, the prospective purchaser is compelled to adjust himself to a considerable expenditure. He must face some necessary sacrifices, perhaps mortgage his home, or get along without some other conveniences to which he has been accustomed. He may need to devise a new system of budgeting his income in order to meet deferred payments.

Having made his purchase, the owner must learn to drive. A large number of new skills, new habits, must be acquired. The task seems at first impossible, but in an incredibly brief time under the guidance of his instructor he masters the technique and can drive "without thinking"—the necessary motions have become automatic.

A little book of automobile laws is handed him and he is obliged to master them before he obtains his license. He must be able not only to *repeat* the law in answer to a question, he must acquire the habit of *obeying* the law whenever occasion arises.

The possession of an automobile makes it possible for the owner to reside at a distance from his place of

business. He moves out of the city into the country and begins to cultivate a garden. He acquires new neighbors, new associations, new responsibilities and experiences new satisfactions.

The automobile owner discovers by and by certain limitations in his car. It may be slow to "pick up" in traffic, it may be lacking in power for hill climbing, it may be a "gas-eater," it may develop squeaks and rattles. These defects set him to studying other cars and their relative merits, and comparative costs. He reads the advertisements of the motor show and subscribes for an automobile journal.

If he has a family he takes pleasure in planning a tour together or in going to an occasional picnic in the woods. His oldest son wants to borrow the car to take a young lady to a party, and the anxious father is worried when the boy does not return until nearly day break.

Pedestrians as well as drivers have been obliged to learn new laws and acquire new habits since the advent of the automobile. The division of society into two classes, "the quick and the dead," is a striking way of calling attention to the tragic consequences of careless indifference to the dangers of the highway, of failure to make adjustment to the new situation.

The wider cruising range has made possible a new crop of criminals, shrewd, bold and halting at no violence, secure in the thought of a quick get-away. This has placed upon the police a new burden and society's

problem of how to deal with lawlessness has assumed new proportions.

Thus through one invention alone a multitude of new adjustments has been made necessary, involving economic, social, moral and religious problems and calling for new knowledge, skills, attitudes, habits and ideals. Moreover, these adjustments must be made largely by adults, for, in many states, persons under sixteen years of age are forbidden by law to operate an automobile. When we think of the changes necessitated by the telegraph, and telephone, the railways, the radio, the moving picture, the airplane, the advancement in science and the tremendous development of industry and commerce, it is easy to see why life has become so complicated.

The world of today is at once both smaller and larger than the world of yesterday. Science and invention have, in effect, levelled the barriers of space and time. It is as though a continual shrinkage in the physical bulk of the earth had been taking place. At the same time, the practical effect of this process has been to facilitate communication, multiply relationships and hence vastly to expand the real world of experience. Individuals, races, classes and nations that formerly stood apart and remote from each other are now brought into intimate daily contact and keen competition. Attitudes based upon misunderstanding and prejudice give rise to bitterness and conflict. Personal animosities, industrial strife, race hatred, commercial

rivalry and political ambitions keep the world in a constant ferment, such as culminated in the World War. To live happily and at peace in this present age demands an open mind, a larger knowledge of mankind, a clear understanding of issues as they arise, an appreciation of the basic values which all are eager to secure, the will to work together for these ends and skill in making adjustments to other personalities and to the hard facts of life.[1] The very prevalence of mechanical devices and emphasis upon laws governing physical phenomena tend to discredit existence of the unseen, and reduce the universe to a mere mechanism. With such an outlook upon life, God seems unreal and prayer becomes an empty form.

The adult therefore can no longer begin where his father left off, continuing the activities learned by rote from an earlier generation. He faces a new and different world, and one that is constantly changing. These changes compel him to re-arrange his whole program of living. They affect home life, business life, professional life, political life and religious life. Unless radical changes are made in all these relationships, one cannot hope to survive in the modern world,

[1] "Adjustment" is the term applied to the condition of understanding and harmony which exists between a person and his immediate family, his neighbors, his fellow-workers and his physical surroundings, enabling him to live and work among them in comfort. The term is also applied to the *technique* by which harmony is attained, the process of becoming adjusted. When, for any reason, this harmony is disturbed, individuals are thrown out of adjustment and, at the point where mal-adjustment occurs, become conscious of conflicting purposes, or, as we say, "problems arise."

much less carry through to successful completion the enterprises in which he is interested.

The rapidly growing movement for adult education is an effort to capitalize our resources upon the basis of a new appreciation of the needs and capacities of adults, to provide information and stimulus and counsel which will help them meet the actual situations they are facing and enable them to solve the problems which press upon them, to adapt schools, methods and courses to the requirements and limitations imposed upon them by the stern demands of a constantly changing world.

The conviction that the purpose of education is to facilitate the adjustment of the individual to his material and social environment and to aid in its control for ends that are socially useful involves nothing less than a reversal of the traditional procedure. Instead of attempting to induce the pupil to pursue a course of study, the importance of which the teacher must use all his ingenuity to point out, by indicating its supposed application to the concrete experiences of life, the teaching process must now make connection at the outset with some actual situation in the pupil's experience, some problem or felt need, from which point teacher and pupil proceed together to gather pertinent information and arrive at an intelligent and reasonable conclusion.

At the same time, it is evident that this method of procedure possesses certain distinct advantages, the most obvious being that of motivation. The teacher lays hold upon an interest which already exists, he

begins with something the pupil wants to know. And as the teacher and pupil join in the progressive search for needed knowledge, the whole process of education is thereby vitalized. There is a natural and inevitable sequence in the steps taken in the learning, a variety and suggestiveness in the methods followed, an immediate significance to the materials studied, and a look forward to new situations and fresh problems to which they may give rise. In short, education acquires a dynamic drive.

Moreover, education for adjustment conserves the real values sought in other types of education. It is sometimes feared that such education will lack "content." One seems to see a neglect of the familiar textbooks. But this apprehension is really groundless. Any new situation carries with it a demand for information which will shed light upon it. In the first instance, the demand will not seem to be for knowledge logically organized, as in the ordinary text book, but a slight excursion into a new field will soon disclose the need for a wider view and a more philosophical approach. The best introduction into any subject, however abstruse, is through the gateway of concrete personal experience.

Again, as one explores a subject, which is always kept in close contact with felt needs, one is constantly acquiring skills—skills, moreover, that become immediately useful in meeting situations and solving problems.

As one continues to grapple with real issues, he gains

deeper insights, into his own nature, into human nature in general, into the motives of men and the values and ideals at stake.

Finally, such an educative process wisely guided by a skillful teacher ensures growth, breadth of development and self-discipline. Following such a plan, there is much less danger of arrested development. The knowledge one gains is assimilated, becomes the basis for new knowledges and the incentive for continuing growth.

There is no lack of interest in learning on the part of adults, provided only that the learning for which opportunity is offered be related to their experience, purposes and needs. They are not interested merely in poring over text-books filled with abstract statements concerning matters having only academic significance. They fight shy of courses which bid fair to be interminable and "never get anywhere." They are not particularly ambitious for credits or anxious to reach standards. They detest the writing of papers and the passing of tests. But none of these are essential to education nor is it an evidence of a lack of desire for education when one shows a distaste for them.

Principal Jacks has well said that religious education should be regarded as the highest education.[2] Not that it should be postponed until all other forms of education have been mastered, but rather that no other aspect of education is complete without this. As one has put it, "The supreme expression of liberty is to be found in

[2] Jacks, *A Living Universe*, p. 17.

religion. The last and largest act in the mutual adjustment of man and the cosmos is carried through in the realm of the spiritual and the superhuman . . . he finds it (freedom) finally in that harmony of his deeper nature with the whole universe which can best release him from the bondage of fear and put the fruits of the spirit in its place. . . . Out of this high intercourse between God and man come momentous, if but partial, answers to his ancient questioning and an abiding sense of love and joy and peace that satisfies the craving of his heart."

Religious education therefore is to be sharply distinguished from education in religion, the pursuit of courses of study in the Bible, in biblical doctrines, in missions, theology or comparative religions. It is rather the bringing of religious experience,—faith, worship, effort, fellowship—to bear upon the ordinary, and extraordinary, situations of life, in order that one may meet them manfully, hopefully, and helpfully, his outlook enlarged by the consciousness of oneness with his fellowmen everywhere, and his energies guided and reinforced by the spiritual forces of the universe.

TOPICS FOR STUDY AND DISCUSSION

1. What kind of a world did your early education lead you to expect; a more or less stable world in which you would assume a certain status; or a constantly changing world, to which you would be required to make frequent adjustments?

2. What are some of the adjustments necessary in family life, on the part of the husband? on the part of the wife? on the part of the parent?

3. What are some of the adjustments which the business man must make in order to succeed? What do these adjustments involve? Change of attitude toward work? toward fellow man? toward the world at large? toward ideals? What new habits and skills must be acquired? What changes in temperament, if any?

4. What adjustments are necessary in political life, in conception of citizenship, duty, democracy? in estimates of fellowmen?

5. What adjustments have been required as a result of new inventions?

6. So far as you have been able to make these, and other, adjustments, has the total outcome meant an impoverishment or an enrichment of life for you? for your family? for people generally?

7. In so far as these adjustments have been difficult to make, how have you been helped to make them?

8. In what respects does the making of adjustments seem to you now to have been an educative process?

FOR FURTHER READING

Randall, *Our Changing Civilization.*
Kilpatrick, *Education for a Changing Civilization.*

CHAPTER III

PERSONAL PROBLEMS

Man differs from other animals in his capacity for dealing with new situations and in his ability to draw upon past experience so as to utilize it in new ways. It is by reason of this capacity for solving problems that growth is possible for the individual, almost without limit, and progress for the race. The activity which we put forth when confronting a new situation or solving a problem is called thinking and has been compared to that which is experienced when the traveler reaches a fork in the road. For the time being, progress is halted, until one has had time to survey the situation, ascertain the directions of the two forks and their probable destinations, weigh the relative advantages which each seems to offer, and finally arrive at a decision in favor of one road rather than the other. In his perplexity, the traveler will be greatly assisted by one who knows both roads and thus is in a position to shed light upon his problem. This, of course, is a simple illustration, but the process described is essentially what takes place whenever one is called upon to meet new situations and solve the problems of life.

Most of us have an uncomfortable feeling when confronted by a problem. We may shy away from it

and try to evade it, unable or unwilling to put forth the effort to attack it; or we may grow irritable in the presence of it and give vent to our spleen in harsh treatment of those about us; or we may proceed to grapple with it, doggedly holding our ground until some more or less satisfactory solution is arrived at—whatever attitude we may assume toward problems, there is no question that the raising of an issue, the putting of a problem, causes, for the time being, mental discomfort. Of course, there are some who profess to enjoy working out problems in mathematics, as there are some who seem to thrive on controversy, but the ordinary person will generally confess to a feeling of anxiety whenever the procedure he is to follow becomes problematical.

A person has grown accustomed to a certain standard of living. Prices rise, or salary shrinks, or a member of the family dies insolvent or intestate, or a son is now ready for college, or a long and expensive illness depletes the available resources—whatever the cause, one is brought face to face with the financial problem. One loses sleep over it, becomes taciturn and melancholy, refuses food, has no desire for social diversions or play, studies again his budget, tries to imagine what it would be like to give up his membership in the club, to cut out his vacation, to reduce expenditures for lunches and clothes and recreation and church, and, whether, all things considered, he can afford to send John to college.

There are two main reasons why we are inclined

to dodge problems. In the first place, a problem means that activity has been blocked, our progress toward some goal has been interrupted, our purpose frustrated. We are all after something, some goal to achieve, some ambition to attain, some ideal to realize, some project to carry out. We enjoy a sense of well being, satisfaction, pleasure, happiness, so long as we are able to proceed toward our goal or achievement *uninterruptedly*. But let some doubt as to the worth-whileness of the achievement disturb our mind, or some unforseen obstacle arise, or some determined opposition force its way across our path, our progress is halted and our happiness gone.

This blocking of pleasurable activity is in itself sufficient cause for discomfort. But to this is added another disagreeable feature, the sense of uncertainty regarding the next step. It is bad enough to be stopped, but still worse to be kept waiting for the light to signal that the way is clear for the traffic to move forward. Perhaps a deeper reason for aversion to problems is that they require us to *think*, and to *decide*. Thinking is a difficult task for most people, and indeed may be a devastating process for any of us. The making of a decision is equivalent to the assumption of responsibility, an act which challenges our moral integrity. Indeed, our very character may be revealed by the attitude we assume toward life's problems.

But while problems are a source of annoyance to most of us, they are the teacher's opportunity. The very fact that a person is confronted by a problem, and

consequently in a state of uncertainty and discomfort, renders him peculiarly receptive to the suggestions of another who seems able to throw light upon his perplexities. This bond of sympathy between teacher and pupil, so easily established in the face of a common problem, gives the teacher an immense advantage, relieving him of the burden of devising artificial means of awakening and holding an interest in the subject matter and enabling both to concentrate upon the educational process. When one stops to think of the multitude of devices employed for the purpose of catching the notice of the indifferent pupil and holding his attention, in the ordinary process of teaching, it is evident that it would be a great economy of time and effort if one might escape the necessity for thus motivating the teaching process. The problem approach in teaching enables the teacher to lay hold of an interest which already exists and—unless the thread is dropped —ensures active pupil coöperation throughout the teaching process. To win and to hold this interest, however, the teacher needs to master the technique necessary for dealing with problem-situations.

The first step is that of problem-analysis. One may be facing a serious problem, yet be wholly unconscious of its existence. He may realize that he is unable to go forward with some cherished enterprise but may not see what it is that is holding up his progress. He is uncomfortable and impatient, all the more so because the nature of the opposing force is unknown. A ten-year-old boy may think that his parents and school-

teachers are bent upon restricting his freedom and thwarting his purposes. He looks upon them all as his problems. In reality, his chief problem is *himself*, his desires and his methods of seeking satisfaction. It is the business of the teacher to help the pupil to *locate* his problem correctly, to understand its nature and scope, to perceive just where and why conflict exists and just what is to be done, and by whom, to remove the obstructing cause.

Having discovered the point where activity is blocked, and the nature of the obstruction, teacher and pupil then proceed to consider possible lines of action, to weigh alternatives and appraise the possible values and satisfactions involved in the choice of one course rather than another. It is here that the great service of the teacher is rendered. When one is face to face with a problematical situation, his difficulty is due primarily to a lack of experience; he has not met before just this kind of situation and therefore is unable to judge intelligently concerning the significance of choosing one alternative rather than another. He needs, at this point, the guidance of some person who has had, or can command, wider experience. The teacher, presumably such a person, supplies information, that is, the experience of himself or some other person in a similar situation. Or he suggests a comparison of the potential advantages, values, satisfactions, to be attained by following either course. These values are considered, weighed, discussed, not only with reference to the more immediate satisfactions to be derived from

them but with respect also to their more lasting effects; with reference not only to their significance for the individual, but for others as well, the members of his family, the community, society at large.

This consideration of values may lead to a wider study of history, sociology, ethics, and religion, as one perceives the intricate interlacings of all human activity. And while, in the first instance, one is concerned with the concrete details of a particular situation, one is led inevitably, so far as time and strength allow, to delve more deeply into the abstract and philosophical explanations of human conduct.

Yet the purpose of all study, even of philosophy, is not so much the amassing of knowledge or the mastery of a subject, as it is the clarifying of motive, the developing of attitudes, the building of habits, the acquiring of skills, the exalting of ideals—in short, growth in sympathetic understanding of our changing world, and of the laws which govern its progress, and growth in the power to control one's own life, in the midst of changing surroundings, so that it shall be in harmony and coöperation with the purpose that guides and controls the universe.

The educator, therefore, should keep ever in mind the fact that the function of teaching is to liberate the person taught, to set him free from restrictions upon his activity and enable him to move forward toward the achievement of a satisfying and socially justifiable ambition. He is seeking no mere intellectual assent to some creed, no formal acceptance of a philosophy or

theology, no perfunctory participation in a ritual, not even a verbal agreement with a theory or thesis elaborated in a text-book; he is chiefly concerned with the solution of a problem, with the intelligent analysis of a concrete life situation in all its aspects, and with a forward-looking, whole-hearted dynamic activity growing out of this analysis.

Many problems seem peculiarly personal. In their presence the individual feels constrained to make difficult choices whose effects may be far-reaching. Neither course is wholly clear. One is obliged to confess that "he hasn't thought the thing through." The more urgent the decision becomes, the more necessary is it to gain fuller information. A mother who had been reared in a very conservative religious atmosphere but had married a man of more liberal faith voiced her desire for education in these words: "I want my little six-year-old boy to grow up into a fine, Christian character. I want him to be truly religious. But I can't teach him the things I was taught as a child. I don't know *what* to teach him." When the papers were carrying daily "stories" about the evolution controversy in Dayton, Tennessee, a young man in Connecticut requested a clergyman neighbor to start a Bible class. "I am sure we could find a dozen or more people who would be interested to attend," he urged. "What kind of a Bible class do you want," he was asked. "O, let's just begin at the beginning. I've heard people discussing 'creation' and 'evolution' and I'd like to know what it's all about!"

Science and the Bible, the Warfare of Science with Religion, the Problem of Prayer in a World of Science, Is there a Spiritual World? These are some of the matters about which opinions have greatly changed in recent years. Many adults are perplexed, as they hear the old familiar statements challenged.

"What and Where is God?" was the striking title one author gave to his very interesting book. But the problem is a perennial one and leads one into a fresh study of the meaning of Providence, Law and Freedom, Determinism and Responsibility, great problems which, according as we accept one solution or another, determine our whole attitude toward life and its ideals.

The church: Can it survive, in competition with the radio, the Sunday newspaper, and golf? Many today are aloof from it, and justifying their aloofness by repeating criticisms which no longer apply; for the church itself has changed so radically and pervasively during the last generation as to be hardly recognizable today by one who has stood apart all these years. Moreover, the church has had a long history. Many of the practices which strike one as odd or meaningless, are seen, in the light of history, to have had a natural, even inevitable origin, and to have been preserved as a means of guaranteeing the continuance of certain values. The Methodism of the Methodists, the emphasis upon doctrine by the Presbyterians, the ritualism of the Episcopalians, the individualism of the Congregationalists and the mode of baptism of the Baptists—all are characteristic traits of these various groups, the beauty and po-

tency of which we need to understand and appreciate. And when we do fully understand, we shall, no doubt, be ready for a fuller measure of intelligent interdenominational coöperation than exists today.

Are missions out-of-date? Many are asking this question today and finding their enthusiasm for the missionary enterprise running low. They have heard echoes of discussions concerning "self-determination" and the right of Chinese and Indians to administer their own church affairs. They feel sensitive about imposing Methodist or Dutch Reformed or Lutheran Christianity upon the "dark peoples." They have traveled, perhaps, in Asia or Africa or Mexico or South America, and have listened to tales told by adventurers or commercial travelers in which there was contemptuous reference to "the missionaries." But they need to realize the debt civilization owes to its Christian missionaries, the great struggle of Christianity with vice and commercialism and materialism. Missions need to be *studied*, not abandoned; appreciated, not scorned. Books of travel, adventure, exploration, biography and comparative religion need to be read and studied, and not merely the text-books of denominational missionary Boards, rewarding as many of them are.

There is sorely needed today a type of religious education for adults which comes to grips with present-day problems, in the presence of which men and women are floundering, confused as to the issues involved, impatient at restrictions and, impelled by appetite, pas-

sion or greed, rushing forward into courses of action fraught with peril to themselves and to society.

When one is conscious that an area of his experience is clouded in uncertainty, this consciousness acts as a constant drag upon him, one feels himself inhibited, he acts—if at all—under constraint and is obsessed by the feeling that he is unequal to the situation—the "inferiority complex." What greater service can the Christian church render than to help people, *grown* people as well as children and youth, to think through their problems, to come into more complete adjustment to their everyday world, and thus to achieve freedom?

TOPICS FOR STUDY AND DISCUSSION

1. What are some of the most baffling problems you have ever had to face?

2. While confronted by a problem, have you been conscious of any attendant feeling or emotion? How would you describe it? How long did it last? How do you account for it?

3. What was your feeling upon solving the problem?

4. By what mental processes have you been able to solve problems?

5. In case of peculiar difficulty, how have you obtained help in arriving at a solution?

6. In what sense may problems be a means of education? i.e., How are we changed by the experience of solving a problem?

7. What is meant by the phrase, "an experienced person"? Why do we demand "experience" when employing a person for

a responsible position? Is this experience something added to "education" or is it a part of education?

8. In what kinds of problems is religion a factor? How?

FOR FURTHER READING

Dewey, *How We Think.*

CHAPTER IV

THE CLASH OF OPINION

We all have our problems, some more, some less serious. We are apt to imagine them to be personal and private, and are often surprised to find that others are facing the same difficulties. A young girl had just finished a long lamentation over what, as she supposed, was a unique personal problem. Her mother listened patiently and remarked, sympathetically; "Yes, I know just how you feel." The daughter flashed back indignantly, "No you don't either! Nobody *ever* felt the way I do!"

Not only are our problems more or less typical of what people generally in our circles are experiencing. Most of them arise out of the conflict of purposes. It may seem as though the whole world is against us when, as a matter of fact, it is only some individual, or a group of individuals, who opposes us. We are striving to carry out some purpose, and we cannot understand why any one else should seek to prevent. As we struggle to make headway, we become more and more excited, emotionally, and our antagonism is directed toward the persons who stand in our way and whom we look upon as "our problem." In the last analysis, most problematical situations will be found to

reduce themselves to some conflict between persons and their purposes.

Moreover, we are always inclined to take a one-sided view of our problems. We feel that members of another race, religion, sex or social group are opposing us, thwarting our purposes. We little imagine that *we* are *their* problem, bent upon thwarting their purposes. This one-sidedness of viewpoint is apparent often in the very names by which we designate our problems; as, for example, the Labor Problem, suggesting the employer's point of view; the Race Problem, which really reflects the white man's point of view; in which, of course, the white man is as much the problem of the Negro or the Japanese; and the employer the problem of the employe, as the reverse. Other problems do not by their names indicate where our sympathies may lie, but instinctively we find ourselves, when mention is made, aligning ourselves with one side or the other. Thus the words, "Sex Problem," "Peace Problem," "Prohibition Problem" set us vibrating with emotion as we assume a partisan attitude.

It may not be altogether easy to account for this emotional response. We are inclined to explain it by saying that our position is "a matter of principle" or "based upon strong convictions," which, of course, is but another way of saying that we do feel strongly on the subject, without in any sense accounting for the fact. Probably, if we were able to trace the condition to its source we should find that our attitude had been determined by our purpose, coupled perhaps with fear

lest we be prevented from carrying it out. Or, if not originating in the actual experience of having our purposes blocked, the attitude was assumed in response to a suggestion offered by some one else. This, if repeated often and emphatically enough, and especially when coupled with warning of disastrous consequences, that is, if made the subject of "propaganda," becomes an obsession with us—or a "conviction," or "matter of principle."

Moreover, most of our problems, private and personal as we imagine them to be, are reflections of group attitudes which we, more or less unconsciously, assume. We are all members of some social group, members of family, church, political party, industrial, racial or national group. The group as a whole develops characteristic attitudes toward other groups and builds up in each member a strong emotional bias in favor of these attitudes. When, as individual members of a group, we run counter to the member or members of another group, the stage is all set for conflict in which we interpret the situation as "a personal matter." We seek to win popular support for our side, or "cause" as we are apt to call it, by broadcasting more or less one-sided statements in the form of propaganda, while the representatives of the other group retaliate by issuing counter propaganda. A typical illustration of this process may be seen during an industrial conflict when a strike has been declared. A long continued battle of this kind has been waged between the "wets" and the "drys" over the prohibition issue. It is curious how

anxious we are to force any individual, toward whom we assume an antagonistic attitude, back into his group and insist that he possesses only the characteristics of his group which are offensive to us and lacks every desirable personal quality which might entitle him to consideration as a man. Thus, every person with a drop of Negro blood in his veins is dubbed a "nigger," and every workman who opposes the existing industrial order is a "radical," or "communist," or "Bolshevist."

If we would get rid of our problem then, we must retrace our steps to the point where our path began to diverge from that of our neighbors—whom we have come to regard as our opponents. We must seek to rid ourselves of the impressions made upon us by propaganda and of the prejudices built up around our individual interests. We must try to look at the world objectively, disinterestedly, and seeing both sides of the question. We must endeavor to understand the satisfactions and values which members of the opposing party are trying to conserve. And we must strive, with them, to find a solution of our common problem which will yield a reasonable satisfaction to us and to all men.

This coöperative search for the true solution of life's problems is called group thinking. It demands of every participant a new attitude toward a particular, problematical life-situation. Instead of approaching it with mind "made-up," it demands an open mind—open to new facts, new evidence, new meanings; and a sym-

pathetic mind, eager to understand and appreciate the purposes of others.

Group thinking is carried on by means of discussion —not debate, for neither side is bent primarily upon victory—but the free contribution of such wisdom and experience as any member of the group has to offer, to the end that the whole situation may stand revealed and the path of progress be illuminated for all.

Prohibition is the outstanding example of such a problem. The crux of the problem seems to many to lie in the restriction imposed upon the liberty of the individual to use alcoholic beverages. The "wets" base their campaign frankly upon the issue of "personal liberty" while the "drys" are equally insistent upon the right of society to impose restraint and the duty of all citizens to submit. Surely here is a problem of the first magnitude which calls for dispassionate study rather than for floods of emotional propaganda and counter-propaganda. It is clear enough that activity is blocked, but progress is not gained by a football scrimmage to determine which side is strong enough to push the other over. What we need is problem analysis, the separating out of all the factors in the situation, the calm discussion of various possible solutions with due consideration of all the values at stake, a gathering of all the experience, facts, results of research, which bear upon the problem, and an unprejudiced decision as to the next steps to take. National Commissions and research agencies may render a great service in assembling important data germane to the

discussion, but the educational process, the analysis and discussion and decision as to future action must be carried forward in every community.

This decision must be arrived at freely by all concerned, *in the light of all the facts.* For in this problem are involved a number of other problems. What is the effect of alcohol upon the human system? In the light of *all* the facts, what restrictions, if any, has society the right, and duty, to impose upon the beverage use of alcohol? Is the present method of restricting its use the best method? If not, what better method has experience to suggest? What are the reasons for opposition to the present law; desire for liquor on the part of drinkers? greed for gain, on the part of manufacturers, exporters, boot-leggers? hatred of coercion by force, on the part of individualists? Shall we restore the saloon? Shall the government manufacture and sell alcoholic beverages? If so, shall there be any restriction of alcoholic content, and how much? Shall there be a change in the legislation for enforcement, and if so, what change? Shall the enforcement legislation be the same for all the states, or shall each state make its own enforcement laws?

What benefits may properly be attributed to a decade of prohibition? What evils may be justly charged to the XVIIIth Amendment and the Volstead Act? How may the gains be conserved and the evils eliminated?

To what extent may opposition to the prohibition law be accounted for as a manifestation of a general —though perhaps temporary—unwillingness to observe

any law with which we do not, as individuals, agree? i.e., Is there a national spirit of lawlessness? If so, what are its causes? Is this an inherent characteristic of a democratic form of government? How may a people be educated to self-control and self-government?

Have the XVIIIth Amendment and the Volstead Act *created* a spirit of general lawlessness? e.g., Has there been an increase of robbery, murder, rape, adultery, etc. since prohibition came into effect, apart from all connection with the crimes of boot-leggings and hijacking? If so, to what extent has this been due to cumbersome methods of court procedure, unwillingness of juries to convict, ease of escape through use of automobiles, corruption of officials, underpayment of prosecuting attorneys, etc, etc.? How may court procedure be reformed?

What parts have the home, the public school, the church, respectively in training for temperance, citizenship, law-making and law observance? What is the effect of the newspaper, the tabloid, the moving picture and the stage, upon ideals of citizenship and law observance?

The time has come for a frank appraisal of *all* the factors in the prohibition problem, by adults throughout the country. Churches should provide opportunity for such study, without determining beforehand where the results of the study are to lead. It should be assumed throughout, however, that the purpose should be to discover the facts concerning the effect of alcohol upon the human organism, to trace further the effects

upon society whether in the family group, in industry, or in politics; to determine what should be the attitude of the Christian toward its use, in the light of his purpose to bring to realization the rule of God in the hearts of men; and to decide what people with religious convictions should try to do, as citizens, in the present situation.

Other problems, equally urgent, call for serious study by adults. The problem of sex, with its ramifications into other problems—companionate marriage, the family, divorce, birth control and prostitution, and leading to a consideration of parental authority, moving pictures, the newstands, dance halls and a score or more of other situations, agencies, customs and relationships, is a most complicated and baffling one. Upon our correct understanding of the problem and our assuming of intelligent and consistent attitudes, the solution will depend.

Relations between those of different races are seriously strained in many parts of our country and the world today. This problem is complicated by age-long prejudices, the sectional traditions, by economic rivalries, by social injustice, by egotism and by fears of various kinds. Moreover, it is a problem which the races must settle *together;* the Christian, alone, cannot determine the relations between Christians and Jews, they must study them and work them out together. The white man, alone, cannot settle the "Negro problem." Black and white together must achieve its solution.

Industrial problems, like the poor, are always with us,

and just now in a peculiarly acute form. They are all highly complex and with reference to them most of us have not only prejudices but convictions and strong feelings as well. Certainly adults need to understand the human aspects of the problems of industry and to seek for such adjustment of interests as shall make all men more free and more desirous of working together as the children of God.

The missionary enterprise leads one naturally into the field of international relations. It is no accident that one who had thirty years' experience as a foreign missionary is today one of our country's foremost leaders in the movement to secure international justice and world peace. The problems created by the World War, and the efforts to solve them by organizing the League of Nations, by the Locarno Conference, the Young Plan and the Kellogg Pact, have set people thinking all over the world.

International problems are not only for statesmen to grapple with. The rank and file of the citizens, men and women, must study them and try to understand them. Whether a country is to go on with building more ships for its navy, whether it will continue to build submarines of doubtful value under present conditions, whether it shall store supplies of poison gas, whether it should pass a law conscripting for military service all the man-power and the wealth of the nation as against a possible future war, in the face of the Kellogg Pact already ratified—these are questions not alone for the army and navy to determine. They are

of interest to every individual and should be discussed by all adults, at least. The churches should provide forums, discussion classes and study courses for adults, that they may work understandingly to help solve these international problems in accordance with the Christian spirit.

The great Master of men once said, "Ye shall know the truth and the truth shall make you free." Earnest seekers after truth know that the surest way to obtain their quest is by the method of discussion and criticism —the sharing of experience and the mutual correction of errors. We have been too long accustomed to seek truth by the method of debate—which determines nothing, save the masterfulness of the debater. But when a group is willing to sit down together and examine candidly each other's opinions and, it may be, prejudices, calling to their aid, any whose riper experience entitles them to the privilege of offering further evidence, then we have a situation in which real learning can take place, an atmosphere which may well become religious. It is always an occasion for congratulation when a group of adults whose members have been on opposite sides of a controversial issue arrive at the point where they are willing to lay aside their partisanship and candidly examine together all the facts in the hope of reaching a conclusion that will be satisfying to all. This procedure calls for a rare combination of humility and of faith in God and fellowman but those who are equal to this test often are rewarded not only

by the discovery of a larger truth but by happy participation in a splendid fellowship.

TOPICS FOR STUDY AND DISCUSSION

1. What is the relation of misunderstanding, fear, pride of opinion, prejudice, partisanship, propaganda, to conflicts between individuals or groups. Illustrate.

2. What attitudes are essential to the peaceful settlement of conflicts? How may these be acquired?

3. Does coöperation in the peaceful solution of a conflict necessarily involve the surrender of a principle?

4. What is meant by the "discussion method"? What are the necessary steps in the procedure? How does discussion differ from debate?

5. What can adult education contribute to the solution of conflict? Is the process itself educative? How?

6. How, if at all, can religion become a factor in the solution of conflict?

FOR FURTHER READING

Elliott, *The Process of Group Thinking.*
Sheffield, *Creative Discussion.*
Lippmann, *Preface to Morals.*

CHAPTER V

IN PURSUIT OF A COMMON PURPOSE

The chief joys of life are those of fellowship in the pursuit of a common object. Small boys, in their initial attempts at base ball, exhaust their energies in striving to secure, each for himself, some coveted privilege, such as being perpetually at the bat. Experience soon teaches them that the real pleasure in base ball is derived from *team* play, in which each individual subordinates his interests to those of the group and contributes his best, in the place for which he is most fitted, toward winning the game. The honor for which all contend is a socially shared honor and happiness is gained in the process of social striving. This principle holds, not only for the players but for observers as well. The crowd upon the bleachers is likewise divided into two camps, each of which reinforces by its enthusiasm the energies of the respective teams.

All life is essentially a game and the joys of life are gained in proportion as one wins for himself a place in some social group, making its aims his own, and submerging his personal ambitions in the common effort to realize these aims. Americans are said to have a passion and genius for organization, which means an insatiable desire to work together in carrying through

enterprises in common and in getting everyone into the game. This means the gradual elimination of the "star." A famous opera singer, recently returning from a sojourn abroad, lamented the fact that it is increasingly difficult for a singer to attain preeminence upon the American stage, for the reason that the demand is insistent for a wide variety of attainment, thus making it impossible for any one person to become the center of attraction continuously. This may mean that audiences are more interested in the production as a whole than in the performance of a single individual. There is a satisfaction in listening to an artistic rendering of a symphony by Beethoven or Tchaikowsky which can hardly be matched by the pleasure derived from hearing a soloist, however brilliant.

The fundamental unit of social organization is the family, and family life is happy in proportion as all the members clearly perceive and heartily work for the attainment of a common spiritual purpose. It may be the acquisition of a home, the education of the children, laying by insurance, making a trip to Europe, building up a family name and reputation—whatever be the nature of this purpose, it serves to focus the interests and energies of every member and the joy of each is enhanced at every evidence of progress toward the desired goal. It is this striving for a common end, this sharing of burdens that makes home sweet.

What is true of the individual family is true also of the community. Old Home Week signifies more than just the return of former occupants to the family home-

stead. It means the revival of community relationships, the living through again of community struggles, the rehearsal of debates over the question of paved streets, plans for a water-system or a new high school. These are the things which bind a community together, and working to achieve them creates community spirit, contentment, happiness.

The hunger for fellowship in striving for common ends is manifest in the great variety of organizations; trade associations, manufacturers' associations, medical and bar associations, women's clubs, political parties, the national Grange, luncheon clubs, churches, foreign policy associations, the League of Nations. In each of these the members merge their individual interests in the purpose of the larger whole and strive to "play the game according to the rules."

It is strange that educators have been so slow to perceive the significance of fellowship in the learning process. It has long been the custom to think of education in terms of the individual. Teachers have set the individual pupil in a seat by himself, placed a text-book before him and bidden him to study his lesson. They have exhausted their ingenuity in devising schemes for preventing him from sharing with another pupil the joy of learning. Pupils must not communicate with each other, or give or receive any help. To determine how much they have acquired by their lonely effort, they are tested and examined, compelled to record upon paper what they have learned.

Gradually it dawned upon teachers that it is not

necessary for the pupil to be inert and passive in order to learn. In fact, activity is itself a method of learning. Neither is teaching a monologue addressed to the pupil by the teacher, nor a dialogue between teacher and pupil in which the pupil's part is predetermined by the teacher. Now teachers are discovering that free discussion, participated in by all members of the class with the teacher acting as moderator, is far more stimulating to intellectual activity than is the old-time recitation or the lecture method. Hence, colleges and high schools are making over their whole system of teaching, making wide use of the discussion method in checking up and evaluating the results of laboratory experiment and individual research.

But the complete utilization of fellowship in the work of teaching is found in the Project Method. The Project has been defined as "a purposeful act, proceeding in a social environment, and carried to completion in its natural setting."[1] For the project to have educational value, the learner must select, or at least adopt as his own, the purpose toward which the activity is directed.

[1] "The project came into general education through agriculture. Prior to the entrance of the "home-project idea" into agriculture, corn was studied out of a textbook, with a few experiments in the laboratory. But with the introduction of this idea, the boundaries of the school-room were enlarged, so that the student, as part of his process of learning about corn, had to grow corn in a cornfield, under the concrete conditions of the farm. All home projects sought to do the same thing, that is to say, sought to provide conditions for school work which should not be different from conditions outside of school work."

"This is essentially what is meant by the 'natural setting.'" Charters, *Curriculum Construction,* p. 138.

In making use of the project principle, therefore, the teacher must not allow his personality to dominate the pupil's. Rather the teacher takes his place alongside the pupil as a fellow-traveler toward the goal. In this democratic fellowship, each stimulating the other, both making note of progress and criticising deviations from the mark aimed at, the teacher contributing stimulus and suggestion, the pupil supplying his insight and energy, the educational process becomes a voyage of discovery. This method of teaching, and learning, is as elastic and interesting as life itself. It *is* life, indeed; a life situation or problem out of which it is proposed to derive educational values. It is a device for making social effort count for the realization of social ends. By its use, the teacher seeks to enlist the participation of each member of a group in this cooperative effort to achieve a common purpose and to provide opportunity for each one to make his appropriate contribution.

In a rural community, the village church stands close by the public school. It was discovered that many of the children brought cold lunches which they ate hurriedly at the noon hour. Oftentimes the lunch consisted only of a slice of bread and butter folded in the form of a sandwich. Some of the children supplemented these by buying cheap candy at the local store. Teachers complained of the lassitude of the children, their dullness of mind and lack of physical energy, due to undernourishment.

The women's society of the church, in whose membership were mothers of school children, learning of

this situation, determined to remedy it by providing a luncheon for the school children, serving it practically at cost. The society was divided into committees of three or four members, each taking the responsibility for serving the meal one day a week.

The *primary* purpose of the project was to provide the warm luncheon for the children. As the weeks went by, however, the committees educated each other as to the importance of proper provision for children's diet, the values of various foods and their digestibility, and the relation of nutrition to resistance against disease, on the one hand, and to mental alertness and activity, on the other. In due time, the community demanded of the school board that facilities for warm luncheons be installed in the school building, the dietary to be worked out by a skilled dietician, and that a physical instructor and play supervisor be employed, in addition to the school nurse, to care for the children's health. All these changes were the result of adult education and the outcomes, in part, of the project initiated by the woman's society of the church. . . .

A movement is on foot, sponsored by the Federal Council of Churches, in cooperation with the American Social Hygiene Association, to secure in local communities programs of sex education. In one city, the importance of such a program was presented in an address before the ministers' meeting. A committee of ministers was formed to work out a plan. It seemed to some desirable to work through the parents, who naturally have the primary responsibility in such education. But

what were the situations in which parents could instruct their children and what would they do to avail themselves of the opportunity? Clearly, parents themselves need education; but who should instruct the parents? It was finally decided that the ministers should organize classes of parents under their own leadership. To fit them for this leadership, they met each week for several weeks, to be taught by a capable social worker. Thus, the presentation of a universal need led to the organization of available resources for the working out of a project to meet the need, the organization being, however, under local initiative and control, and moving forward step by step as experience guided. . . .

A community has been growing and prospering and the time seems to have arrived for abandoning the old and inadequate church building and erecting a new one. The suggestion is frequently heard: "We ought to have a new church!" At length, an informal church meeting is called to consider the question. The meeting seems to favor undertaking the project. A building committee is appointed. Immediately there is a demand for knowledge upon a variety of problems.

Where shall the building be built, on the present site or in a new location? Meetings are held, hearings provided, suggestions offered, advantages compared and prices investigated.

What shall be the style of the architecture, Gothic, Colonial, or Romanesque? And who shall be employed as architects? Various firms are suggested, their work examined, their standing investigated.

Of what material shall it be constructed, brick or stone? If of brick, of what kind and color? If of stone, shall it be rough or dressed? Estimates of the relative costs and advantages of different materials are given.

How large shall the church be? How many shall its auditorium seat? What other rooms are needed? A chapel? A series of class rooms for the church school? A gymnasium? A swimming pool? A stage for dramatic presentations? Club rooms for men? Parlors for the women's society? A series of meetings is held with various committees, representing all the activities of the church, in order to determine the aggregate requirements. When these have been assembled it is discovered that the cost of such a building is about twice the sum proposed. There follow more committee meetings, to determine whether adjustments can be made as between the various groups, to reduce the cost, yet not interfere seriously with the functions the church is intended to perform. Someone suggests, "we ought to build for the *future,* not alone for the present!" Shall the committee then undertake to raise a larger sum than was first contemplated? A conservative deacon is surprised at the large number of rooms required for the church school. "We haven't half enough pupils to fill all those rooms," he objects. The superintendent retorts, "No, but we expect to reorganize our school upon an entirely modern basis, then we'll have plenty of pupils."

So the discussion goes on. Groups are formed to

raise funds for different parts of the building. The young people's society becomes responsible for one of the great columns supporting the pediment. A group of young married people agrees to furnish the chapel. A memorial organ is given by a wealthy widow in honor of her husband who used to sing in the choir. Memorial tablets are provided, upon which are preserved significant historical names and incidents. Sunday school classes "buy bricks" for the educational building, and Sunday school equipment.

And thus the project goes forward, gathering momentum as the months pass. Its object, of course, is a new church building. But in the carrying out of the project, everybody is being educated. The artistic sense is being developed, a new conception of the mission of the church is being formed, new insights into the symbolism and meaning of worship are being gained, new appreciation is awakened of the cost, and the value, of religion, while every one becomes alive to the importance of a thousand details of which hitherto he had been oblivious. . . .

A pastor announced to his congregation one morning that the apportionment committee had assigned to this church an annual quota of $800 for the missionary enterprises to which the denomination was committed. The total benevolence budget of the church had been about $130 the previous year. This announcement caused the finance committee to gasp. One elderly member asked defiantly, "By what right do they presume to tell us how much we must raise!" Clearly,

here was an opportuity for education. The matter was referred to a joint meeting of the Finance and Missionary Committees. It was explained that the Apportionment Committee was a duly appointed standing committe of the State Conference of churches, of which this particular church was a member. If the local church objected to the procedure of the committee, it should instruct its delegates to express their views at the meeting of the conference. On the other hand, the recommendation of the Apportionment Committee represented an effort on its part to distribute equitably over the churches of the state to each its part of the burden of denominational responsibility for its own missionary enterprises. This quota was arrived at only after a careful study of the resources of the several churches, as revealed in their own budgets for home expenses, supplemented by further study of local conditions.

The members of the joint committee then wished to know what uses were to be made of the $800 asked. It was further explained that specific projects might be alloted, or selected by the church, as their own missionary enterprises; one half the support of an evangelist in India, the maintenance of a kindergarten teacher in Japan, the half cost of a Ford car for a home missionary in a Colorado "larger parish," the cost of a bed in a hospital in China—these were sample projects proposed.

The committee voted to approve the quota "tentatively, and on condition that it be raised in such a way

as not to interfere with raising the regular expenses of the church." Information regarding the various projects was received and distributed to various groups. The Primary and Junior Departments in the Sunday school undertook to raise the sum for the kindergarten teacher, the young people's society to provide a part of the cost of the Ford car, the woman's society assumed responsibility for the hospital bed, the men's class agreed to raise the money for the evangelist in India.

From time to time leaflets were distributed in the pews, describing the progress of work in these different centers and new problems which the missionaries were facing. Personal letters, expressing the sympathy of members of the church, were written to the missionaries whose replies were read publicly from the pulpit.

When the year closed, there was general satisfaction and pride in the fact that the quota had been raised. But the pastor was even more pleased at the change of attitude which had been brought about in the church than by the fact that a relatively large amount of money had been raised.

Throughout the membership of the church there was a new interest in missions and a new sense of proprietorship in the missionary enterprise. Through education, there was being developed a sense of unity with the denomination as a whole and a sense of world responsibility. . . .

A rural church in New England was organized, according to the prevailing custom of two centuries ago, with a "Church," responsible for the choice of a pastor

and the administration of the spiritual interests of the congregation; and with a "Society," composed of contributing members of the parish and responsible for the financial interests. The Sunday school was a separate organization, incorporated and endowed with several small legacies. Removals and deaths had reduced membership in the Society until it was almost identical with the church membership. This organization of the religious forces into three independent and autonomous bodies was unnecessarily cumbersome and hampered the development of religious activities.

One day a deacon observed to the pastor that the time was coming when the church must be reorganized and incorporated. The pastor encouraged immediate steps to this end. A committee was appointed to study the matter. Constitutions of incorporated churches were sent for and compared with that of the local church. Advice was asked of denominational headquarters and samples of recommended plans of organization obtained. The possible effects of incorporation were discussed, *pro* and *con*. The committee drafted, article by article, a new constitution and, counselled by a lawyer, articles of incorporation. This draft was presented to the Church and to the Society, explained, amendments suggested and incorporated. Both bodies finally voted to adopt the constitution and the church was duly incorporated.

The project, however, did not end here. It remained to educate the church in the new methods of working. Old habits of procedure in deciding policies, in educa-

tion, in raising money for home expenses and benevolence, in mobilizing the membership for various forms of community service, were deeply ingrained and must give place to new habits. Some individuals there were whose "mind-sets" were too firmly fixed to enable them to acquire new ideas or make adjustments to the new situation. But the church as a whole gained a new vision of its community responsibility and, gradually, a new sense of corporate unity.

The above are typical examples of projects in which the local church may engage and which a far-sighted and alert leader may seize upon as educational opportunities. The fact that they are not *called* educational militates in no way against their educational value and significance. Oftentimes we learn most when least conscious of the learning process. But a pastor with educational vision will continually make use of the routine activities of the church, organizing them into concrete enterprises in the carrying forward of which a large number of people will derive not only the satisfaction of having completed a worthy task but also, in the process, will enrich their experience, extend their outlook, develop new attitudes and habits, quicken their enthusiasms and deepen their sense of fellowship with God and fellowman.

TOPICS FOR STUDY AND DISCUSSION

1. If happiness in the family is dependent upon the sharing and pursuit of a common spiritual purpose, who is to determine what the purpose shall be? How are the members of the

family to become aware of it? How may opportunity be secured for each to make his own contribution toward its achievement?

2. How would you rate the relative importance of the following factors in determining the direction of community life and in stimulating the various groups and individuals to intelligent coöperation: The public school; the home; the church; the political party; the daily paper; the moving picture; the public library; the chamber of commerce? What other important agencies would you include?

3. Name and describe three projects you have recently observed, or participated in, which were initiated in the home, the school, the church or the community at large. Did you notice any results achieved, beyond the specific goal of the project itself—i.e., in what sense were the projects *educational?*

FOR FURTHER READING

Kilpatrick, *The Project Method.*
Stevenson, *The Project Method of Teaching.*
Shaver, *The Project Principle in Religious Education.*

CHAPTER VI

PRESENT USES OF PAST EXPERIENCE

Many years ago, when President William McKinley was struck down by the hand of an assassin, the whole country was stunned by the news. On the day of the funeral, the streets of the cities were filled with processions of citizens, marching to the music of his favorite hymns. In the churches memorial services were held and many a worshiper gained there a new experience of the meaning of citizenship. There were some preachers who recalled the incident described in the prophecy of Isaiah:

"In the year that King Uzziah died," so runs the story, young Isaiah found himself in the temple. Under the spell of great emotion, all the familiar sights and ceremonies took on for him a new significance. The place seemed filled with the divine Presence. The seraphim became vocal with his praise. The foundations seemed to rock with the vibration of the voices and the smoke of the incense added the element of mystery. Isaiah was amazed, stricken with awe, overwhelmed with the sense of his own unworthiness.

But this mood quickly gave place to another. God was calling *him* and was prepared to make of him an instrument to do his will and declare his message in an

hour which demanded of the humblest citizen his best services. In that hour Isaiah awoke to a realization of personal responsibility for his people and from that moment he began his work as a spokesman for his God.

It will never be known, of course, how many of the worshipers on the day of the President's funeral were brought to a new understanding of the meaning of citizenship by the singing of "Nearer my God to Thee," "Lead Kindly Light," and the reading of this passage from Isaiah. But this unusual incident serves to illustrate the manner in which the experience of the long ago was brought to supplement the experience of today, suggest an appropriate attitude and stimulate men to avow a new purpose when under the stress of great emotion.

This incident also shows the possibilities of Bible study when the experiences related therein are closely similar to our own, however commonplace. We are too much accustomed to think of the Bible as a book of history or theology. We turn to it with a kind of vague feeling that we must study it, read it *through.* We begin at Genesis and set ourselves at the task with grim determination—and give it up before be have reached Leviticus! Or, perhaps we have noticed, especially in the older versions, that it is divided conveniently into verses and, each verse being "inspired," we pick out one blindly in the hope that it will "have something for us."

A group of high-minded actors was discussing the state of the theater today. One of them, a well-known

star, declared earnestly that to her the profession of the actor constituted her whole life. She spoke of the stage as a means of communicating spiritual ideals and lamented the fact that mechanical inventions, the "movies" and "talkies," coupled with the commercial motive, threatened to destroy the "legitimate" theater and make it impossible for those who are devoted to noble ideals and pure art to make a living. On the same occasion a veteran actor of high reputation counselled patience and voiced his conviction that the theater is likely to continue for a long time to come.

Many of those who heard the addresses were church members. They went away from the meeting burdened with a sense of responsibility for supporting the efforts of high-minded actors to improve the stage but also troubled with the consciousness of the magnitude of the problem and doubts as to the prospect of success.

About this time a Committee on China Famine Relief had a meeting. It was reported that although thousands of Chinese were actually starving to death, the popular interest in the cause sponsored by the Committee was not great and the probability of being able to collect a sufficient amount to relieve the distress was slight. The members of the Committee were greatly disheartened.

In a certain state, the women of the churches had been trying for over two years to secure a state director of religious education. They had taken the proposition to one committee after another in the hope of securing support, but each, in turn, had referred them to another

body. Now, reviewing their long, fruitless struggle, they were on the point of abandoning the field.

We may imagine a church group in which are represented persons who have been identified with each of these causes, the improvement of the theater, China Famine Relief and the securing of a state director of religious education. Others also are in the group who have been toiling, apparently in vain, for some cause which possibly has brought them less prominently before the public but which, nevertheless, has been dear to their hearts. This group is invited by the pastor to join him in a study class for adults. He knows some of the problems which some of the members are facing and has sensed an attitude of discouragement as he has talked with them about their plans. The group meets for their first session in the church parlors on a Wednesday afternoon. The pastor opens the session by asking them all to read with him Matthew 13:1-23. He points out that here was One whose life was committed to the greatest of causes. Great multitudes were about Him, but as in every crowd, there were but few who seemed to comprehend or cast in their lot with Him. Was Jesus discouraged? He might well have been.

But instead of losing heart, He told a story which was, in effect, a warning to His little group of understanding friends lest they lose their enthusiasm. His argument ran something like this: "It is true that there are not many who respond. But there is always this apparent waste. Nature is prodigal of her resources. Not all ground is fertile, or well-tilled. Birds and thorns and

other pests abound. And so, with respect to important movements for mankind, some people do not understand what they are to accomplish, some are fickle-minded, easily diverted, some pre-occupied, burdened with home or business cares, some are committed to interests they are unwilling to give up—only occasionally is one found who enters heart and soul into the movement and gives his life to it, but when such an one *is* found, the world moves forward!"

The use of past experience is so fruitful in bringing encouragement to disheartened workers in worthwhile enterprises that the group unanimously requests the pastor to outline a six-weeks' course in Bible study and promises, as individuals, to send him within three days a formulation of personal problems they would like to have discussed. . . .

Someone raises the question, "Does anything happen when we pray? Does anyone now think that God arbitrarily interferes with the weather so as to send rain in answer to prayer?" Another suggests, "Let's see what Jesus said about Prayer." They turn to Luke, eleventh chapter and verse eighteen. They discuss together such questions as these: What may we *expect* in prayer? What *objects* should we pray for? In what *spirit* should we pray? If something happens in *ourselves,* is that an answer to prayer?

Pursuing the subject further, the group makes a study of the Lord's Prayer, with special reference to the areas of interest suggested, the attitude of mind in the worshiper, and the kind of answer expected. They

discuss the specific forms in which the somewhat general statements of the Lord's Prayer may be made concrete.

The discussion thus far has been upon the *sayings* of Jesus. This leads to a study of those situations in which Jesus himself is represented as praying; as, for example, just before he summoned his disciples, (Luke 6:13) he "spent the whole night in prayer to God." What was he praying for? Was his prayer answered? How?

Again, on another occasion, it is said (Luke 9:18) that he prayed in the presence of his disciples. What can be learned from the context as to the reasons for his praying then? Of what need was he probably conscious? Is any indication given of the effect of the prayer?

The "Lord's Prayer" seems to have been given as a model form of prayer in response to a request from the disciples of Jesus, who were greatly impressed at having seen or heard Jesus when engaged in prayer. Reference is made to John as a teacher of the art of prayer. Many topics for discussion suggest themselves; e.g. Can skill, or power, in prayer be acquired? Is prayer an art to be taught? What does one learn, in learning to pray; a vocabulary? etc., etc.

Further study may be made of other occasions when Jesus engaged in prayer; after the Last Supper, in the Garden of Gethsemane, on the Cross. The group makes an independent study of all the prayers of Jesus recorded in the gospels; of the other prayers recorded

in the Acts and epistles; and of the prayers of the Old Testament. A rich field of study is opened up in which experience in prayer is made available for use in meeting present situations and problems. . . .

A group of officers in a local church were discussing with their pastor some of the difficulties encountered in seeking to win the coöperation of certain liberal-minded, resourceful but prejudiced new residents. These men were active in many worthwhile enterprises but they persisted in ignoring the local church, evidently thinking it incapable of any vigorous and effective activity. "How can we meet this prejudice?" asked one member of the board of trustees. The pastor picked up his Bible and read the passage, John 1:43-51. As he concluded the reading he remarked, "We can't argue them out of their prejudices—we'll simply have to *show* them! How shall we do it?" . . .

A local church board in a non-liturgical church was considering what should be the main objective of the church for the coming year. One member, a cultivated person of artistic temperament, declared that "enrichment of worship is the great need in our community." A fine organ, a surpliced choir, a gown for the minister, a processional and recessional every Sunday, and an order of worship with printed prayers for the congregation and the occasional use of chants. The chancel should be rebuilt, with an altar and gold cross and candles. These would do more than any other one thing to interest people in the church.

Another member laid stress upon religious education.

"There will be no church here in twenty years if we do not win and hold the young people," he said. "We need a new parish house with plenty of separate class rooms, a new curriculum, a paid director and trained teachers through the church school!"

A business man emphatically asserted that "we need better business methods in religion. What we ought to have is better organization, etc., etc."

"But what is it all *for*?" asked the pastor. He reached for his Bible and opening to the prophecy of Micah, he read in chapter six, verses six to eight. "Is it ritual, or education, or organization that is to be our objective? Or is it justice, kindness and humility? How is the church to secure these?"

The Bible is preeminently a book of experience, or more correctly, a collection of *experiences*. In it are described situations in which men tried to meet issues and solve their problems in a manner consistent with their faith. The spirit of the pioneer; the captive unjustly imprisoned but true to himself and his God, rising at last to a position of honor; the leader often criticised and misunderstood, but patiently building up a system of laws to regulate society; a people learning by bitter experience how to live together; kings-in-name rising through bitter trials to truly regal dignity and honor; preachers, boldly accusing rich men of their social shortcomings and emphatically warning them of the sure consequences of unethical behaviour; a heretic dramatically denouncing the orthodoxy of his time, grappling with the mysterious problem of suffering; a

preacher trying to run away from the task of the foreign missionary; a visionary, catching a glimpse of the time when swords shall be beaten into plowshares and men shall learn war no more; a victim of infidelity in his own home taking upon himself the reproach and receiving back his erring wife, because that, he says, is the way God loves! A book of experience made up of the incidents of every day life, commonplace in themselves but significant for us because of the spirit which faith put into men. And if adults now would but lay down beside their own situations these concrete experiences of an ancient time, they too would catch the spirit and find a faith that works today.

We turn to the Gospels—for what? That we may "study the life of Christ"? But there is no "life" of Christ. Rather a series of situations in which Jesus went about among men, helping the sick and afflicted, comforting those who mourn, speaking words of wisdom, criticising insincerity, exposing hypocrisy, teaching the impetous, the unforgiving, the avaricious, the timid, the corrupt, the legalist, the politician, how to overcome their faults and to live in God's world according to his will. Jesus, meeting opposition bravely, unjustly condemned and dying, as a soldier said of him, "like a son of God." We have no life of Jesus, in the biographical sense, but we have clear-cut situations in which Jesus reveals to us the heart of God.

We are perplexed over our problems of church life and government, our standards in a world that is far from Christian. Why not study, in the epistles of

Paul, the controversies over the same problems and learn to deal with them in a spirit of devotion like that of him to whom "to live is Christ."

We are troubled over our creeds. But if we could think of them against the background of experience out of which they grew, and of which they were in a measure the expression, we might still be unsatisfied with ancient formulations but we would gain a new respect for the earnestness of spirit and the vitality of the faith which there found utterance.

What we are trying to say is this: While there is a time and place for students to pursue the scientific study of the Bible, of ancient history and church history, the needs of most people will not be met by this comprehensive and exhaustive method. They need rather a different approach, and if the Bible and history and science could be presented in the natural way, in the form of concrete situations similar to our own, we should then see our present problems illumined by past experience and our faltering feet more easily would find their way. A course of Bible study thus closely related to our daily experience might not satisfy formal "academic" standards but it can be based on accurate scholarship and at the same time would be interesting and vital.

TOPICS FOR STUDY AND DISCUSSION

1. If we may consider the Bible as a record of religious experience, how are we to account for its vast circulation?

2. What prevalent ideas about the Bible have a bearing upon its present-day use?

3. In what ways has the Bible most influenced your attitudes and thinking during your adult life? Through study in an adult Bible class? Through private reading? Through popular lectures and discussions? Through sermons?

4. What books dealing with biblical subjects have helped you most?

5. Outline programs of Bible study for adults to cover three months, six months and nine months, respectively.

FOR FURTHER READING

Fosdick, *The Modern Use of the Bible.*
Badè, *The Old Testament in the Light of Today.*
Jones, *The New Testament in Modern Education.*
Bower, *The Curriculum of Religious Education*—Ch. XIII.

PART II.—AREAS OF ADULT EXPERIENCE

What is the Good Life? Is it a possession, a set of traits or habits, a status, or a point of view? Does character education aim at the production of an individual of a particular type? Is it true that society will be saved, or safe, if we can produce enough individuals who are bent upon living the Good Life? Where do we really live—in our homes, our place of business, our racial group, our community, our nation? Are we the *same* person in all these different relationships; or do we, like the chameleon, take on the color of our surroundings? Is there such a thing as a self-consistent, integrated, Christian personality? If so, how do we acquire it?

Such questions as these open up the field of adult education, through the Church.

CHAPTER VII

BETTER HOMES AND PARENTS

The family is commonly regarded as the fundamental social unit. This is true, biologically, inasmuch as the question of numerical growth or decline of population is determined within the family. It is true, physiologically, for the welfare of childhood, and of the race, is bound up with that of the family. It is true, culturally, for the attitudes, ideals and mores which guide and control the conduct of individuals are learned primarily through the contacts with members of the family. The character and spirit of a community are the resultant from the interaction of families. Viewed from whatever point of view, the family assumes at once the place of preeminent social importance and the status of the family at any given moment is a matter of primary concern.

It is highly significant, though not surprising, that the changes recently wrought in society should have had a profound effect upon the family. If we may think of the home as the self-conscious social group in which the members seek to conserve the values of the family relationship, it is not necessary to go back in memory beyond the bounds of a single generation to be impressed by the extent of the changes which have taken

place in the conditions surrounding home life, in the conceptions which lie back of the family relationships, in the daily routine and discipline, and even in the estimate of the values which are at stake.

Whether these changes in the family are, on the whole, advantageous or otherwise, it is not easy to say. The optimist may remind us of the higher standards of living, of the wide distribution of telephones, radios, vacuum cleaners, electric lights, gas ranges, automobiles, bath tubs and refrigerating machines, as evidence that the problems of house-keeping have been made much easier of solution. Health examinations, medical care, nursing, hospitals, better food and more general attention to the laws of hygiene have greatly reduced infant mortality and added years to the span of life. The theater, the moving pictures, music and art are now available for multitudes who formerly knew no relief from the monotony of toil. Books, papers and magazines are abundant and inexpensive. Schools, libraries, churches and colleges are more accessible and better equipped than ever before.

On the other hand it is pointed out that, under modern conditions, the cost of establishing and maintaining a family is prohibitive, except for the few who have inherited a generous bank account. The pressure of economic necessity compels the wife, as well as the husband, to seek employment. The feeling of insecurity and cramped housing conditions tend to postpone, or entirely to eliminate the presence of children in the home.

Whether we think of the home as changing, drifting or disintegrating, beset by problems or emancipated, it is well to pause and make some analysis, however inadequate, of the situation confronting the modern family, in order that we may discover the needs to be met through religious education.

The effort to make adjustment to the tremendous changes taking place in industry, in relationships within and outside of the community, in the status of women, in habits of merchandising and financing, in methods of education, communication and control, has given rise to intense social unrest. The family has not escaped these disquieting influences, indeed there are indications that they have focussed themselves upon the home. As symptoms of the prevalent unrest we may note a new self-assertiveness on the part of womanhood, a demand for recognition of the right to self-expression, the right to happiness, the right to citizenship, a career and economic independence, and a corresponding attitude of rebellion against the monotony and drudgery of home-making and house-keeping, the pain and sacrifice involved in the bearing and rearing of children. There is a growing disregard or defiance of conventional restraints, a frank discussion of the intimate experiences of married life and, not infrequently, open challenge of the family as an institution. Companionate marriage, birth control and easy divorce are advocated as methods of escape from the strain of the family relationship. This air of cynicism which pervades the popular mind and is reflected in the

press, the novel and upon the stage, is both depressing and disheartening to those whose memories of a happy home life and devotion to Christian ideals have led them to hope for a like experience of successful marriage, either for themselves or for their children. A candid facing of the facts is therefore in order.

In the first place, we may as well admit that the picture of home life familiar to a previous generation is one not likely to be realized again in the present or near future. The home of our fathers was suited to an agricultural rather than industrial civilization, to rural rather than urban surroundings. The spacious rooms, the ample lawn, the daily duties distributed according to sex and age, the abundant food, the gathering of the whole family at mealtime, the daily family worship, the visiting, the games and reading—all these come into our memories of home.

But the person who tries to reconstruct today this picture of his childhood home finds himself face to face with a problem at every turn. There is the ever-present financial problem. How can one establish and maintain a home on the meager wage or salary which constitutes the income of the average young man today? Perhaps both the prospective bridegroom and bride are now employed. The combined income is barely sufficient to provide food and shelter. Shall they get married and attempt to live on the salary of one? Or, shall they marry and continue to work at their respective jobs? In any case, how it is possible to make provision for children? The present salaries

allow for an occasional indulgence in the movies, a meal at a restaurant or a brief excursion. If the couple marry, must these be given up? Why not try companionate marriage and practice birth control?

The hazard of marriage is undertaken. The cramped quarters, the hasty, ill-balanced meals, the unexpected reverses and expenses that could not be forseen wear away the nerves of the working couple. Economies in rent, clothing, entertainments, must be effected. Kitchenettes and gas ranges, refrigerators and janitor service do not make up for quick tempers and harsh words.

Or, suppose the husband is promoted to a better position with increase of salary. The wife gives up her job. The family moves into a larger apartment. A child is born. Another move is decided upon, this time to the country within commuting distance. Expenses mount higher. Living costs increase, in spite of the saving from the small garden.

The economic problem persists throughout the experience of married life, complicated by doctor's and dentist's bills, installment buying of radio, automobile, vacuum cleaner, electric washing machine and other mechanical appliances, new clothes, vacation trips, movies, theaters, bridge parties, golf clubs, and what not. It matters little just what the economic status of the family may be, there is always the urge to spend in order to step into the grade just ahead and win social recognition. In the lower levels, the battle is with poverty, the spectre of unemployment and the dread of

sickness and old age. In the upper levels there is the constant unrest produced by the desire to acquire more of the possessions and comforts which are the insignia of an improved social status.

At every point is involved the necessity of choice which brings into sharp contrast conflicting interests of the different members of the family. The fundamental requirement for a happy home is unity of social purpose and this unity is menaced at every turn. Husband and wife must strike a balance as between food and rent, an automobile and an extra room or two, a new set of dining room furniture or an orthophonic radio-victrola; a fur coat and evening gown as over against a life insurance policy or a membership in the country club; tuition at preparatory school and the year's expenses at college for son and daughter to be weighed against the trip to Europe. Each of these problems involve discussion with possible disagreement which may lead to more or less bitter controversy.

Assuming that there are children in the home, there are the ever-present problems of child care, child training and education, for which most parents especially with their first children, are quite unprepared.

These problems thrust themselves upon the concsiousness of the parents in insistent and often baffling fashion, and usually the parents think of them as more or less unreasonable limitations upon their own activity or as obstructions placed in the way of their chosen purposes. For example, a careworn mother, conscious of the increasing claims which her child makes upon her

strength, breaks out with the complaint, "My child demands my constant attention!" The implication is that this is unreasonable on the part of the child; at any rate, intolerable! "What shall I do?" she asks.

The parents' problems are often more concretely expressed, though still often as a criticism against the child or a complaint against the mother's lot. One of the constant problems of parents is to provide proper food, suited to the needs of a growing child; and, having provided it, to induce him to eat it. "My child always makes a fuss at mealtime"; or, "My child won't eat spinach"; is the parent's reaction to childish behaviour.

Sleep is another necessity for childhood, but when "My child always makes a fuss about going to bed," parents try bargaining; when this fails, threats of punishment are substituted, and, when the child still shows relutance, they throw up their hands in despair, saying, "My child doesn't seem to care whether he is punished or not! What shall I do?"

This takes us into the wide field of behavior problems. "My child won't obey when I speak to him." "My child won't tell the truth!" "My child picks up bad language from the street children!" "My child pulls everything to pieces; he broke my watch the other day, trying to see where the 'tick' came from, and he took a pencil and marked all over the new paper in the hall!" "My child has perfectly frightful temper tantrums whenever I tell him not to do anything!" "My child copies everything he sees someone else doing!"

"My older boy takes a fiendish delight in teasing his little sister, abusing the dog and pulling the cat's tail!" "My child never will put away his toys, although I've given him a drawer in the desk for his very own!"

Conflicts arise between parents regarding methods of child training. "I try to make my little girl mind," says a mother, "but when her father is around he always lets her have her own way!" "I don't see why you won't let me drive the car," says a fourteen-year old boy. "Suppose it *is* against the law for boys under sixteen to drive: I've seen *you* run past the traffic light!" And the father confesses to his wife, "I don't know what we're going to do with that boy! He's so unreasonable!"

"Shall the children go to dancing school?" "What about music lessons?" "Can we send Fred to the Y.M.C.A. camp this summer?" "Mary is simply crazy after the boys!" "I wish our children loved to study." "It costs more to send Bill to college than to support all the rest of the family, he doesn't seem to have any idea of the value of money!" Thus do parents voice their perplexity over the problems of child training.

There are problems growing out of sex differences and relationships. The attitudes of husband and wife toward the intimacies of married life may vary greatly, because of differing dispositions, imperfect education, lack of knowledge and understanding of each other, fear of conventional judgments, temperamental peculiarites or undisciplined, impulsive and wilful behavior. The prospect of a happy home may be shattered at the

very outset by an impetuous and inconsiderate affection, or it may be destroyed by a cold unresponsiveness toward loving caresses. Misunderstanding or failure to arrive at a frank agreement concerning the desirability of children, the safeguarding of maternal health, and the necessary provision for increased expenses have been the cause of much disappointment and bitterness.

Differences in temperament and point of view of husband and wife, if not understood, may tend to intensify and aggravate any lack of adjustment until conflicts become so frequent and intense that harmony is no longer possible. Not infrequently, the fondness of a boy for his mother or of a girl for her father gives rise to favoritism and jealousy, out of which serious estrangement may develop.

The question of friendships between husband and wife and persons of the opposite sex is the occasion of many marital tragedies. A wife who is sentimental, self-conscious or fond of masculine attention and a husband who is quick-tempered, domineering and watchful for slights, will soon find themselves on the road to distaster. Nor is the danger past, even after years of married life together. As middle life approaches, many a woman realizing that she no longer possesses the bloom and charm of youth, depressed by the long drain upon her physical resources and with nerves on edge because of the readjustment through which she is passing, is unable to maintain in her home an atmosphere of good humor and optimism. Many a husband at this time, failing to realize his own re-

sponsibility for increased tenderness toward his wife, seeks sympathy for himself and comfort from younger women who seem able to supply the support he craves but which his wife cannot now offer. And so they grow apart.

Religious problems are very perplexing in some families. All problems, of course, have their religious aspects and implications, whether or not we are aware of the fact. But there are some problems which we readily recognize as religious in essence. This changing world and the changes in thought have shifted the balance in theology. There are many today who long for the assurance and tranquility of spirit which seemed the possession of devout Christians in the last generation, but who feel that the generally accepted postulates of that day are no longer valid. They have found no way of formulating their faith or expressing their devotion which seems consistent with the spirit of modern science. And because religion, in their minds, is identified with the symbols which, though familiar, seem no longer adequate as an expression of religious faith, in discarding these symbols they feel that they are also casting religion aside. Yet, withal, they find themselves in a state of mental turmoil and unrest. They would welcome an opportunity to join an open-minded discussion group and "think things through."

Another type of problem grows out of the desire to maintain a religious atmosphere in the home, to engage in family worship and to participate in the services and activities of the church. If these latter are formal and

conventional, it requires strong resolution to gather the family regularly and marshall them to the church service. Formal family worship has disappeared from most famililes, who justify the decay of this custom on the ground that it is no longer possible to assemble the entire family at any one time for daily worship, so diverse have the interests and engagements of the several members become.

Denominational differences tend to lessen interest in family religion. Where wife and husband belong to different denominations, one or the other is apt to relinquish hold upon the church and to settle down into the comfortable conviction that "one religion is as good as another," spoken with an accent which implies that no religion is good for much. If there are children, they are left to choose for themselves while the careless parent proudly boasts, "I don't want to influence my child in his choice of a church," forgetting that his very attitude thus expressed is itself a strong negative influence.

Mixed marriages between a Protestant and a Catholic are often followed by a tragic outcome. Not only is there a sharp difference in cultural background, in attitude toward child-bearing, in the form of worship and in range of friendship, to which husband and wife must adjust themselves. But, not infrequently, the meddlesome activities of priest or parson destroy the peace and provoke conflict within the home.

Many families are started on a wrong theory. Young people marry with the expectation of attaining indi-

vidual happiness, a larger income, a finer house with more comforts, a chance to travel, a larger opportunity for self-expression or in the hope of gratifying passion or enjoying pleasures. But sooner or later successful families discover that the true conception of the family is that of a social unity—not merely one that is formed by the union of two lives plus the addition of other lives which are the outcome of that union, but a social group bound together by united effort to achieve a common purpose, and that a social purpose.

To arrive at and maintain this point of view continual adjustment is necessary, the adjustment of wife to husband and husband to wife, in all aspects of their relationship, physically, mentally, spiritually. It goes without saying that the atmosphere of the home must be essentially democratic. But this is easier to say than to carry out in practice. It is not merely that the husband must be tender and chivalrous toward his wife. He may be that and still maintain toward her an attitude that is autocratic and domineering. There can be no such thing as a democratic atmosphere unless both husband and wife recognize and respect each other as persons, with equal rights and privileges. This equality of rights should assert itself in the division of the family income, in decisions concerning family spending, in frank consultation respecting family problems, in respectful deference toward each other's opinions and in the effort to arrive at conclusions which are mutually satisfactory. In the division of labor between husband and wife, there must be no casual

acceptance of a traditional rôle which will doom one member to a dull and lonely routine at the expense of opportunity for individual development and self-expression. Both are sharers, though in different ways, in bearing a common burden.

This democracy of the home extends also to the relations between parents and children. During the earlier years, children must look to their parents not only for physical care and protection but for guidance in meeting situations which only mature experience can supply. Yet such guidance can, and should be given in a democratic, not an autocratic spirit. Parents otherwise solicitious for the welfare of their children not infrequently find it difficult to respect their personalities. They think it their right as parents to demand instant and unquestioning obedience and fail to realize that it is a higher function of parenthood to secure voluntary, intelligent coöperation than to impose their own wills upon defenseless subjects.

Such parents are often amazed and shocked when their adolescent children assert their independence. One father who had attempted to enforce the law upon his fourteen-year-old son who was more interested in his radio than in tomorrow's lesson was suddenly confronted with the youth who drew himself up in a defiant attitude, looked his father straight in the eye, and declared, "I'm going to stand up for my rights!"

Parents who have always treated their children with indulgent consideration may, on the other hand, overdo the matter and rob them of the power of initiative and

self-direction. It is not the province of parents to develop molly-coddles. "Psychological weaning" is quite as important as physical weaning. During the years of adolescence the youth must learn to stand on his own feet, think through his own problems, make his own living, select his own mate, develop his own individuality. This does not mean that the parents will set him suddenly adrift, as the eagle abandons its young in the air, but will always be ready to counsel and assist. But more and more responsibility will be placed upon the youth to do his own thinking and accept cheerfully the consequences of his own acts.

The democracy of the home means therefore that not only husband and wife, but parents and children, shall live a shared life. So far as possible, all plans for the family should be discussed around the family board. Even business matters may be explained and opinions invited from children as well as adults. The use of recreation time, the attendance upon plays or movies, trips to museums, the use of the radio, occasional concerts, experiences of the school or playground, visits among friends or neighbors, participation in community affairs, excursions and holidays and vacations—all these are family matters concerning which each member of the family has some contribution to make.

It is in such discussions as these, as well as in the habitual bearing of the members of the family toward each other, that unity of purpose is achieved. Values are considered in terms of family welfare and satisfaction. Immediate pleasure is sacrificed for a more

distant and enduring happiness. The whim of an individual member is weighed over against the concern of the family as a whole. A social point of view is gradually arrived at and a sense of social responsibility and the joy of sharing in a common good is perceived to be greater than the pleasure of self-indulgence by the individual.

It is in this process of developing a unity of family purpose that religion functions most effectively. If, in the making of plans, it is evident that the parents have something beyond their own interests in mind, if there is the suggestion that family welfare can be attained only through the coöperation of the family with other families to secure better conditions of community life, through loyal support of church and school and other community institutions, thus is gained a realization of the solidarity of society. When values are discussed and ideals are appealed to, it will be seen that the guiding purpose of the family must be one in which all men may participate. Political democracy, industrial democracy, racial equality, world peace, are only terms with which to express our sense of the universality of this purpose. Over against this, individual ambition for social preëminence or economic success will be seen to be inconsistent and unworthy frustrations of high purpose.

There will be times, of course, when the stress of living conditions, the conflict of interests and the clash of personalities and temperaments will threaten to disrupt the sense of unity in the best of families. Such

moments call for the exercise of all possible self-control and the expression of the deepest sympathy, appreciation and affection. There will come disappointments, injustices, and sorrows which tempt one to doubt the goodness of God and the validity of faith in his great purposes. At such times, the family, either individually or collectively, will have recourse to prayer. If worship has been a frequent and constant experience, if there has been daily a grateful acknowledgement of God's gifts and trustful request for his guidance and sustaining strength, it will be natural and easy to turn again, in the hour of especial need, to the great Source of wisdom, comfort and strength.

Religious forms and formulations change with the changing world, but faith persists. One of the greatest trials which can come to parents is the waywardness and skepticism of youth. Not only will the religious vocabulary and practices of parents often seem to their children meaningless and out-of-date in the light of their schooling in habits of scientific thinking, but young people will be found questioning the very existence of God and the necessity for the Christian church. Habits of church attendance which parents had supposed were well-formed are scornfully put aside. Fortunate are those young people whose parents are able in these critical times to assure them of their undiminished affection, content to trust and to wait until youth has had time, by its own methods, to test the validity of time-honored institutions and arrive at its own religious convictions. It is well to remember that a

creed, to be worth anything, must be one's own, and the process of individual creed-making cannot be hurried. During the process it is especially important that the sense of family unity should not be impaired. If it can but be kept, some new experience, like the sudden jar to the test-tube in which substances are held in solution, may suffice to bring down a precipitate in which are contained all the essential values of religion. On the other hand, a too-unyielding insistence upon acceptance of parental views may serve only to create a prejudice which will make it forever impossible to discriminate between the husk and the kernel of religion.

From the foregoing cursory survey of the situation confronting the modern home, it seems obvious that education is needed, and indeed religious education, if the Christian home is to survive and perform its functions in the midst of a society in which rapid and far-reaching change, increasing insistence upon equal rights by womanhood, wide-spread unrest and pursuit of pleasure, and a general breakdown of the customary social controls have conspired to create stresses and strain which threaten the very existence of the Christian home. That seven out of eight marriages still survive in these days of easy divorce is indeed a marvel and a tribute to the fundamental stability of the family.

At the same time, it cannot be assumed that the family can go on indefinitely unaided nor that it is safe to entrust its education to the uncertain outcomes of the trial and error method. Already enough valuable

experience has been collected and made available to enable all who will to improve vastly the outlook and conditions of home life. Abundant information regarding housing, home economics, budgeting, spending and saving, the care of health, the rearing and education of children, the use of leisure and provision for old age, is at hand and is being widely disseminated in public school courses, health centers, women's clubs, parent-teacher and child-study associations, charity organizations, university lecture and correspondence courses, psychiatric clinics and the public press.

But many of the problems of home life are spiritual, and to these the church has a distinct contribution to make. The problems of the Christian home may well form the theme of many a sermon in which the Christian ideals of the family are made clear in their application to the concrete situations confronting husband and wife, parents and children, in their mutual relations. The peculiar obligations resting upon parents for Christian education may properly be stressed. In these busy days, there is a dangerous tendency to throw upon the school and the church school the full burden of child training, in spite of the fact that the first four or five years, so highly significant for education, are spent almost exclusively in the home and after that the school claims not more than six hours out of twenty-four.

The church can do much toward assisting in working out the necessary personal adjustments within the family by judicious and intelligent case-work. Expert

social case-workers declare emphatically that, in their attempts at family rehabilitation, they frequently are baffled because they are confronted by spiritual needs which they are not equipped to supply. When the family is in need of medical aid, the assistance of a physician is sought. If the family requires legal assistance, the case-worker turns to a lawyer. But when there is need of spiritual help, too often the clergyman who is appealed to has little comprehension of the fact that he is dealing with a case which requires long and delicate handling. This family case-work should be provided by the church, either through the pastor or some lay person skilled in the requisite technique.

The church can do much in helping young people through the difficult experience of mating. Every church should provide for marriageable young people a course in preparation for marriage and home-making, opening their eyes beforehand to the problems they cannot possibly foresee, giving to them a picture of a Christian home, safe-guarding them against the pitfalls into which they may unwittingly stumble, acquainting them with the possibilities and values of wholesome marriage and, above all, cultivating in them an intimate fellowship with the Source of spiritual strength.

For those who have entered upon marriage and are face to face with the first problems of child training, the church should gather together groups of mothers, or, better still of parents, for the discussion of the common problems of child training. In these discussions,

free use will be made of the experience already gained in child study groups and psychiatric clinics, but to this will be added the inspiration and interpretative suggestion of a vital Christian faith.

Church nights may well be devoted to an informal discussion of the larger problems of the family, to the meaning and methods of sex education, to a study of community conditions and plans for their improvement and to pressing home upon parents their common responsibility.

The church festivals may properly be used for idealizing and beautifying home life. Thanksgiving day should be reclaimed from its tendency to become a time for mere feasting and smug self-congratulation over abundant harvests and physical comforts into a day for genuine and humble thankfulness and the expression of family unity. The Christmas season should exalt childhood and motherhood and the spirit of tender devotion, so often smothered beneath an avalanche of useless gifts and stifled by distracting, unnecessary and inappropriate festivities, many of which were simply borrowed from a pagan civilization. St. Valentine's day is an occasion which might well be turned to account for impressing upon youth the dignity and beauty of pure love instead of debasing this relationship with comic and ribald messages. Mothers' day should be rescued from sentimentalism and the commercialism of florists and confectioners and made an occasion for emphasizing the opportunity and responsibility of motherhood. Mother-and-daughter and father-and-son ban-

quets should help parents and children, not merely to come together for a pleasant social evening, but better to understand each other.

It is a large and important task which the Christian church has to aid in stabilizing home life. As yet, it is working at this task in a hap-hazard, opportunist fashion. But nothing it can do can compare in importance with this work of permeating this primary unit of society with the spirit and motives of the Christian faith.

TOPICS FOR STUDY AND DISCUSSION

1. In what ways have recent changes affected the life of the home?

2. In what respects have popular attitudes respecting the family been modified? E.g., Concerning the meaning and permanence of marriage? The rights of women? Child bearing and child nurture? The pursuit of pleasure and the willingness to make sacrifices? Home religion? Democracy in the home?

3. What values do you feel must be preserved if the family is to survive?

4. What is home religion and how may it best function in the modern home?

FOR FURTHER READING

Groves, *Wholesome Marriage; The Drifting Home; Social Problems of the Family.*
Fiske, *The Changing Family; The Christian Family.*
Cope, *Religious Education in the Family.*
Weigle, *The Training of Children in the Christian Family.*

CHAPTER VIII

ACROSS SOCIAL BARRIERS

Reference has already been made to the fact that society is composed of groups. Taken as a whole, the nation is made up of sectional groups, each with its characteristic interests, point of view, dialect, social habits, political affiliations. Thus we have "the Solid South," the agricultural west, the industrial east, "Wall Street," New England. Each of these terms suggest to our minds certain policies and programs which must be harmonized with those of the others if we are to live together as a nation. We have assumed two major political parties, and only two, and yet it is increasingly evident that neither of these is homogeneous. Broadly speaking, both parties are agreed in advocating rather similar measures, but each party is sharply divided into sectional groups so strongly committed to the attainment of their own ends that it is exceedingly difficult to secure unity of action. In a tariff debate, Democrats and Insurgent Republicans make common cause against the industrial centers. The interests of labor clash with those of employers. Advocates of States' Rights oppose those who seek to increase the power of the central government and the development of huge monopolies.

Within the community, this group consciousness asserts itself, each group competing with the others for the control of community life. In the village or small town which serves as the commercial center of a farming area, enterprising business men feel that they are held back by the conservative farmer while the farmer complains that he is over-taxed to support schools and streets and water-systems from which he reaps only a small part of the benefit. This resentment expresses itself in criticism of manners and social customs. The city-dweller speaks of the farmers as "hicks" and has a contempt for their rough garments and clumsy vehicles. The farmer, in turn, has an equal contempt for the soft hands and "store clothes" and conventional manners of the "city swell." That this is an age-old conflict is evident from the ancient terms "heathen," (a dweller upon the heath) and "pagan," (a village resident).

Towns, also, have their geographical distinctions. A railroad, running through the village, divides "the residential section" from "the other side of the track," a region inhabited by the more humble "laboring class." An industrial community has its section occupied by the mill owners and officials and another section where "the hands" live in company-owned houses on "mill hill." Each section may have its separate churches, schools, theaters, stores.

Where the population is made up of different racial elements, each tends to form a racial colony, in which racial customs are maintained. In New England, a

French Catholic or Polish Church is the center about which cluster the traditions transplanted from Canada or across the sea. The native American designates these alien groups by expressive terms like "Canuck," "Polock," "Dago," and the like. Negroes are segregated in a Negro quarter, and the poorer elements of the community inhabit the "slums."

Religious groups are no less sharply marked off, as Catholics, Jews or Protestants, while the Protestants are divided into various rival sects between which there is often more antagonism than between Protestants and Catholics. Jews may be "Orthodox" or "Liberal" and the members of a "Trinitarian" church in a New England small town may be unwilling even to lend their dishes to their neighbors in the "Unitarian" church to help out a convention gathering. Baptists may decline to receive at the communion table fellow-Christians who have not been immersed and an Episcopalian bishop may refuse to permit a clergyman of one of the "denominations" to administer the sacrament in an Episcopal church at a union service. Negroes find themselves more at home in churches of colored people while, across these lines the religious groups denominate themselves and each other as "liberals," "fundamentalists," or "free thinkers."

The existence of these various groups, economical, racial, religious, makes it exceedingly difficult to develop a strong community consciousness, for each group has a life of its own and tends to exaggerate the importance of those distinctions in which it believes itself

to differ from the other groups and to ignore those interests and ideals which all share in common. In order to preserve these superficial features, it hedges itself about with social restrictions and barriers which make difficult free intercourse and mutual understanding. And each group tends to impute to all the members of the other groups the characteristic views or mannerisms which it has noted in some individual. If a group is distinguished by color, or physiognomy, or accent, or dress, this hasty generalization is made easy and prejudice is intensified.

Not only are group traditions thus fixed but they are perpetuated in separate schools and churches. The children of the rich are sent to private schools where they have no opportunity for acquaintance with the children of the poor. The mill village maintains its schools and churches for the children of the employees while the employers send their children to a school of their own. The parochial school gathers, so far as possible, the Catholic children, where they may be uncontaminated by contact with the public school. The children who may meet in the common public school are gathered into the Presbyterian, Methodist, Congregationalist or Episcopalian Sunday schools. Thus, at the very points where life may be touched with emotion and ennobled by worship, great care is taken to keep the groups separate.

Not only is the difficulty of arriving at and maintaining a community consciousness made difficult by this tendency to form rival groups, but the separateness of

the groups is intensified by the bitterness aroused by unjust discrimination and the constant effort of one or more groups to gain standing and advantage at the expense of other groups. The assertion of superiority by the members of one group begets a feeling of inferiority and resentment, coupled with efforts at retaliation and compensation, on the part of those discriminated against. Thus disagreeable characteristics are accentuated and otherwise harmless and inoffensive individuals come to be regarded by their rivals as "heady," "self-assertive," "obstinate," "clannish," "un-American," "communistic," "radical," who must be "taught their place."

It is the function of religion to unify mankind, to "bind together" dissevered humanity. Jesus prayed "that they may all be one." It is a gratuitous interpretation to assume that he had in mind merely the bringing together into one organization and under one name those who should be called Christians. The very name "Christian" did not arise until some time afterward. The heart of Jesus went out to all men as brothers, children of a common Father, and he undoubtedly looked forward to the time when the sense of family unity and solidarity should pervade society and weld the whole mass into the kingdom of God, for whose coming he prayed. The church of Jesus Christ, now scattered abroad among many denominations has many functions, but none is more important or more urgent than the development of the sense of unity in the hearts of men. And this is not to be done by attempting to

bring them into uniformity of creed, or ritual or organization. It is not a matter of first importance that the various religious sects should unite in one organization, desirable as we may think this to be. Not even that so-called heathen peoples should espouse the Christian name and forms of faith and worship, however fondly this is hoped for. But the task of every church in every part of the world is to bring unity into the life of the people among whom it is planted. Every Christian church should seek earnestly to break down the barriers separating social groups and to build in their stead a community.

This development of a community consciousness is essentially the task of adult education. Men must be led to reach across the barriers which separate them and seek, first of all, to understand each other. They must have patience with halting speech and strange dialects, endeavoring to catch the real interest and meaning of the speaker. There must be minds open to truth, however stated, and a joint endeavor to learn, each from the other, some new insight or interpretation. It must be realized that life, even in the same town, has different appearances and meanings to the day laborer upon the railroad, the merchant behind the counter, the banker at his desk, the teacher in the school, the stenographer at her typewriter, the housewife preparing the evening meal, the lawyer trying a case, and the social leader at a reception or a bridge party. Somehow all these people must share each other's experiences, at least enough to understand the

hopes, the disappointments, the burdens, the struggles which are all a part of life. The freeing of the mind from the tyranny of group mind-sets is to be accomplished by an educational process.

Open minds must gain the power of sympathy and appreciation. Nathanael, the provincial, blinded by his prejudices, asked in amazement, "Can any good thing come out of Nazareth!" Open minds will discover many unsuspected values among the groups they have hitherto despised. An exhibit of the work of Negro artists or attendance at a concert by Roland Hayes or a lecture on home making by a professor in Hampton Institute will be a revelation to those who have always thought of the Negro as a member of an "inferior race." A young minister began his work as pastor of a little church in a parish in the far-west. As he walked down the main street, he fell into conversation with a group of men engaged in earnest discussion of social problems. He became so interested that it occurred to him to invite them to meet in the social room of the church, where others might share in the discussions. To his delight, and the horror of his church members, they accepted his invitation and an organization was formed, with the high-sounding name, "Cosmopolis Club," open to all men interested in the study of community affairs. It was noised abroad that these men were "free-thinkers," "atheists," and "radicals." Ostracised by other groups and denied the privilege of some refining influences, it is true that some of them were blunt-spoken and crude in utter-

ance. But the minister perceived that they were earnestly seeking light, even though strongly committed to the theories of Henry George and others still more socialistically inclined. Left to themselves, they formed an intense, bitter, radical group, but in this larger fellowship they became more tolerant and discriminating, while those who had stood aloof from them in dread of their dangerous theories began to discover in them a new human interest. Some stiff churchmen complained that this new club was using up light and heat to no purpose, whereupon the club voluntarily proposed to pay dues to cover all expenses. Gradually the church became the common meeting ground of different factions in the community and when the members of the club, and of the church, with their wives, sat down together at the annual banquet it was felt that unity was already being achieved. "How many of them have joined the church?" asked a carping denominational critic. "None, as yet," the pastor was obliged to confess. But when the church building needed a new foundation, it was this group of men who came forward, stripped off their coats and put the stones and timbers in place.

This gracious act of the Cosmopolis Club is an illustration of the third, or final objective of adult education in community life—it is to achieve a unity which will express itself in coöperation for community betterment. Broken into segments held apart by misunderstanding, conflicting purposes and group antagonisms, the energies of the community which ought to be

focussed upon some object of common endeavor are dissipated and wasted. It is the business of the Christian church to help men to discover the social values which might be realized by united effort and to stimulate each group to contribute what it can toward their realization.

Sometimes these may be disclosed by means of a community forum in which community problems are analyzed and methods of dealings with them presented and compared. Sometimes a sermon, or a series of sermons, will challenge the whole community to action. If there is an alien group, isolated from the rest by their foreign accent and customs, they may be brought into the larger fellowship by means of a little special attention.

In one community a church had had a long history as a rural church. The farms on the surrounding hillsides had begun to "run out" and, as the sons of the earlier inhabitants moved west, or to the city, the old homesteads fell into the hands of Poles and Hungarians and Italians who, with greater industry, soon brought them back to fertility and productiveness. At the same time, improved transportation brought in a class of wealthy residents who remodeled the antique houses and developed "estates." Here were three distinct elements, the remnant of the original stock, the "foreigners" upon whom they looked down, and the "rich folks" whom they were quite willing to exploit but hardly to welcome. How was the community to be unified again? The village church and the village

school stood side by side upon the green. The church was dingy and out of repair. A fresh coat of paint and interior decorations made it once more inviting. A somewhat more refined form of worship, with good music, a well organized and equipped graded church school, a daily vacation school, a troop of boy scouts and another of girl scouts, a summer camp, a forum, a re-organized women's society, were some of the educational methods employed, the very existence and support of which acted as an educative influence upon adults.

The movement toward community churches is gaining ground. The impossibility of maintaining rival programs of worship, preaching and teaching, especially in the smaller communities, and the increasing demand for a varied program, are more and more bringing people to see the futility of sectarianism. When this point is reached, the leaders in the different churches may be brought together to face and analyze the problem, raising first the question, "Are there too many churches in our town?" and if the answer is in the affirmative, considering what is to be done about it. If there is antagonism between Protestant, Catholic and Jewish groups, there may be formed discussion groups which will seek, open-mindedly, each to understand and appreciate the other and find ways of working together for the common good.

One of the ways in which different Protestant denominations in rural communities are brought into coöperation is in the conduct of a common Sunday school.

The consolidated public school is now a familiar phenomenon. By combining forces and equipment and teaching forces, some of the advantages of consolidation may be easily achieved for the church school.

The movement for weekday religious education is growing. But in order to secure from the public school release of pupils for religious instruction in church schools, it is necessary for Protestant, Jew and Catholic to make a united request. This, of itself, brings a new sense of unity between religious bodies and leads to a coöperative plan in the interest of a larger educational program.

Inter-racial Committees may be formed to study the problems of inter-racial relationship. The question of housing, public health, employment, transportation and recreation, in which discrimination and injustice are at present practiced, may yield to joint study and action.

Campaigns of community evangelism may well stress the social gospel. It is recorded that the evangelist in an industrial community took occasion to drive home the injunction of the prophet Micah, to "do justice, love mercy and walk humbly with thy God." It happened that the mill owner and the mill worker were both in attendance at the meeting. The evangelist painted a life-like picture of the home of the mill-worker, his long hours at monotonous machine-tending, his struggle to pay the rent, feed, clothe and educate the family, his dread of unemployment and premature discharge. Then he painted a companion

picture of the mill-owner's life, his despair at a declining market, his fear of new inventions, changing fashions and merciless competition, his constant effort to meet expenses of overhead and pay roll, to keep plant and machinery in condition, to meet the demands of labor, satisfy customers and declare dividends for stock holders. By this vivid portrayal, both employer and employed gained a new insight into the meaning of life, a new sympathy was established, and when the evangelist, like John the Baptist of old, called upon all to "bring forth fruit meet for repentance" the invitation to "come forward and kneel together in prayer" found the mill owner and his employe walking down together, arm in arm. A new fellowship had been established which was to find expression afterward in joint planning of a common enterprise.

Inter-denominational ministers' meetings, joint campaigns of evangelism, union meetings during the Lenten period, common observance of occasions like Armistice Day and Race Relations Sunday, Community Carol Singing at Christmas time, and the more closely organized local councils of churches with their varied programs, are all evidences of the growing consciousness of its social function on the part of the church and of its initiative in developing new forms of educational activity.

TOPICS FOR STUDY AND DISCUSSION

1. How would you distinguish between purpose, prejudice and conviction?

2. Are prejudices "instinctive" or learned?

3. What are the forces tending to create and perpetuate prejudices?

4. What is the function of prejudice?

5. What kinds of prejudice are opposed to social welfare and progress?

6. Can prejudice be eradicated? How?

7. What is meant by "class consciousness"? How would you define "democracy"? In what respects are these two types of social consciousness inconsistent?

8. Is it possible to get rid entirely of class consciousness, in the sense of group understanding and group loyalty? Is it desirable to do so? At what point does group, or class, consciousness cease to be a virtue and become a menace? Why?

9. It is a common, but highly unjust practice to attribute to a group as a whole some characteristic we have observed in an individual member. How can this habit of easy going generalization, this forming of stereotypes of "the Jews," "the Italians," "the Negro," "the Yellow Race"—be overcome?

FOR FURTHER READING

Lindeman, *The Community; Community Conflict.*
Miller, *Races, Nations and Classes.*
Allport, *Social Psychology.*

CHAPTER IX

LIFTING THE LEVEL OF COMMUNITY LIFE

A young minister, who had been trained to a social view of his calling, accepted a call to the pastorate of a village church. His soul was sensitive to the loveliness of the hills and of the river winding its peaceful way through the valley. As he thought of these natural advantages, he saw in imagination an attractive residential suburb of the great city, fifteen miles away. He suggested these possibilities to a resident of the place, only to be disheartened at the indifference and incredulity with which the suggestion was received, as he was pained at the ugliness of the houses, the untidiness of the lawns, the roughness of the streets and the general air of neglect everywhere manifest. It seemed to him that he was charged with the responsibility of teaching this community what an ideal village would be like, of helping its residents to catch, and work for, the vision which he saw.

As he went about among the people, he frequently called attention to the natural beauty of the place and suggested ways of enhancing that beauty. He took pains to keep the parsonage lawn mowed, the litter picked up, the borders neatly cut. He was a lover of flowers and planted a variety of annuals and perennials

in artistic arrangement. He persuaded the sexton to keep the church building looking neat and to pick up old papers and Sunday-school leaflets. He helped him clean out the basement which, aside from its resemblance to a junk shop, was a veritable fire hazard. With his own hands he mowed the church lawn and planted shade trees and shrubs and ivy. It was not long before passers-by began to remark upon the change and express their appreciation.

Soon, neighbors purchased lawn mowers and flower seeds and vied with one another and the minister in beautifying their homes. To stimulate their ingenuity, the minister loaned them current copies of magazines on gardening and house decoration.

After some months, as a neighbor was chatting over the fence, he remarked to the minister, "I'll tell you what we ought to have in this town; a Village Improvement Society!" The minister responded with enthusiasm and before long the Society was organized, including, as charter members, not only the more influential citizens but all who were willing to pay a dollar for a family membership. At the first meeting, there were brief talks from persons who appreciated the superior advantages which nature had conferred upon them and called attention to the improvements already brought about by the minister and his neighbors. A new interest was awakened in the possibilities of the place. Several persons described the working of similar societies in other towns and the results accomplished by coöperative effort. After general discussion, a pro-

gram was outlined, in which emphasis was first to be laid upon the making and care of lawns and the raising of flowers. Leaflets were distributed from the State Agricultural College, recommending the kinds of lawn seed best adapted to different soils and locations, and describing the methods of grading, the use of fertilizers, methods of sowing and culture. Seed houses provided leaflets describing the planting and culture of flowers. Nurserymen drew up plans and specifications for shrubbery plantings, suggesting varieties suited to different locations and recommending selections that would ensure a succession of blooms. Dealers in roses, peonies, dahlias and tulips supplied an abundance of useful information regarding their specialties.

As the second season opened, the minister was delighted at the general response to the Society's invitation to observe "Clean-up Week," and as the balmy weather came there were to be seen attractive beds of narcissus and tulips, followed a little later by the flowering wygelia and deutzia, the white masses of spirea, the rich colors of the azalea, the pink and white lilacs, the brilliant crimson ramblers and delicate Dorothy Perkins. Lawns were raked and rolled and soon the young grass was ready for the mower. As the summer wore on, peonies, sweet peas, nasturtiums, poppies and pansies lent color to the landscape. Dahlias, zinnias and gladioli followed in due time, and slender masses of *clematis paniculata* hung gracefully from porch trellises and wafted their fragrance upon the air. During

this first season, the shrubs and flowers seemed rather scraggly and spindling, to be sure, but the change was sufficient to arouse general enthusiasm and a strong community spirit and civic pride began to develop. By the third season, the new plants were well established and the appearance of the village quite transformed.

During this season, however, the vegetation suffered from a protracted drought. This led the community to consider the construction of a water system, and a sewer system. The available sources of water supply were considered and the relative costs of construction discussed. Various plans for sewage disposal were presented and the needs of the future were faced, as the growing beauty of the place was already attracting new residents.

One thing led to another. The abolition of grade crossings, permanent improvements of streets and highways, removal of unsightly sign boards, the marking of street intersections, the placing of tablets on sites of historic events, the establishment of building zones, the remodeling of public buildings and the creation of a civic center, the working out of plans for garbage disposal, the organization of a fire company, the draining of a mosquito-infested swamp, improvement in suburban train service, the installation of a traffic control system, the building of a township high school, the development of a public beach and playground, the organization and maintenance of a community play house and movie theater, the incorporation of the village and reorganization of its government—all these community

projects followed each other in rapid succession, as the community drew to itself new residents seeking a home amid delightful surroundings. Attractive residences were built and resources added to the common wealth.

Each project involved study, in many cases prolonged and specialized study. Groups of lawyers went exhaustively into the legal aspects of community problems, physicians studied the health problems, engineers dealt with engineering problems, educators made recommendations concerning the schools of the community,—and all these groups reported to the community as a whole, at the town meeting, in public forums and through the village paper. Education of the whole community, and especially of adults, went forward continually. Some projects were especially fostered by the weekly luncheon clubs, Kiwanis or Rotary; others, by the Women's Club; the Parent-Teacher Association interested itself in educational problems; the Garden Club held an annual Flower Show. Through one or another community organization, the individual citizen found opportunity to study, to discuss and to contribute his share to the carrying out of the broad purpose of community betterment.

Meanwhile, the minister, during these ten years of community development, found himself more and more occupied with the task of adjusting the organization and program of the church to the changing conditions and increasing demands. Fortunately, this church "occupied the field" as he entered upon the pastorate. The population was mainly Protestant, the few Catholics

and Jews attending church and synagogue in near-by towns. But as the population grew, and new religious affiliations were represented, could this one church hope to satisfy the needs of all and maintain itself as the spiritual center of the community?

It seemed to the minister that this question could be answered in the affirmative only by making the church contribute to the real needs of all elements in the community. In order to do this, it must commit itself whole-heartedly to the achievement of some purpose which would, by its very nature, gather up into itself all the lesser aspirations of individual citizens. The church naturally stands committed to the task of bringing to realization the kingdom of God on earth, but this statement of the purpose is too vague and general and theological in sound to convey to the ordinary man a sense of its reality. Clearly, the church must be able to objectify its purpose so that people will be able to see what it means, in terms of the concrete situation in a given community, for the church to pursue its avowed aim.

The minister, therefore, began to study the community, in the hope of discovering the characteristic interests and groupings of its different elements. He found that while the population was predominantly native-born, there were some sixty families, mostly of trades people, who were of German extraction. With the aid of a German friend, a German pastor, he accordingly arranged for a monthly service at the church, in the German language, with preaching and

worship in their native tongue. This one act did much to convince this language-group that the church belonged to them, as well as to the native-born. Their children already attended church school, but this special service gave the adults a new interest.

Another large proportion of the population consisted of people who had drifted away from the church, partly because of the pressure of business or social interests, partly through reluctance to assume responsibilities in the community of which they had recently become residents, partly because their own study and their imbibing of the scientific spirit had brought about a reaction from religious dogmatism, and partly because of radical social and religious theories. The minister accordingly planned for a series of vesper services at which various social and religious problems were to be discussed by prominent men and women, in a kind of public forum. Without any elaborate ritual, the minister arranged the services in such a way as to permeate them with a liberal religious spirit, and he took care that advance notice of each service was sent to the particular group he hoped would be interested. In this way, he contrived to make the stated public services of the church educational in character.

As one after another community project claimed attention, the minister would make reference to it, in his sermon, seeking to show its relation to the larger community purpose and to the welfare of the world as well. Thus he tried continually to broaden the in-

terests and extend the loyalties of the individual resident, so as to include all humanity.

When the question of a new high school was under discussion, a Sunday was devoted to the presentation of the argument for higher education and a strong plea made for generous provision by the community of facilities for the enrichment of life by high-minded teachers.

Another project involved a campaign for a new hospital. On this occasion a hospital Sunday was announced, nurses and doctors were invited to attend church in a body, the importance of physical and mental health was emphasized, the needs to be served by the new hospital were set forth, and an opportunity was given for general contributions to its fund.

Thus the public library, a course of winter lectures on science, a series of summer concerts by a famous orchestra at a near-by resort, a flower mission for children in congested areas of the city, the support of a missionary in India, the relief of famine sufferers in China—all these found their place in the church's program and served not only to focus attention upon the ultimate purpose to give constant expression to the spirit of philantrophy—love to man, and love to God,—as the essence of religion, but to bind this community with the larger world in acts of sharing and service. Through the church the life of the world was brought into contact with that of the community, and the community purpose re-interpreted, in its relation to world needs. And through the church, also, the aspiration

and goodwill of the community flowed forth into the world-stream.

The church building became more and more the meeting-place of various community groups, to study and discuss together community undertakings. In a subtle way, the adoption of the church building by the community and the espousal of community enterprises by the church, tended both to humanize the church and spiritualize the community.

During these ten years, there was little public reference to the religious education of adults, to classes or courses, registration or credits, but more and more the entire program of the church became educational and hence significant for a larger and larger proportion of the population. What started as a project in village improvement became a series of projects in community betterment.

TOPICS FOR STUDY AND DISCUSSION

1. At what points, if at all, should the church attempt to change the character of community life?

2. In what respects is your own community unfavorable to the Good Life?

3. What projects might be understaken for improving your community? Who should initiate them?

4. Is concern for community welfare a valid reason for lack of interest in foreign missions? Why?

5. Is interest in foreign missions a valid reason for neglect of community responsibilities?

6. To what extent is the church responsible for demoralizing plays and movies, intemperance and law breaking, industrial injustice, race discrimination, slums, venality in politics, commercialism, lack of public spirit and civic honor?

7. What means are available for overcoming these evils through the religious education of adults.

8. Are these problems the responsibility of Protestants alone, or of Jews and Catholics as well? If the latter, how can participation of *all* groups be secured in common efforts at solution?

FOR FURTHER READING

Johnson-Warner, *Prohibition in Outline.*
Lynd, *Middletown.*
Mitchell, *Children and Movies.*
Myers, *Religion Lends a Hand.*
Silcox, *Are There too Many Churches in Our Town?*
Zahniser, *Case Work Evangelism?*

CHAPTER X

PROPHET'S VISION AND POET'S DREAM

Two men were riding together on a train which carried hundreds of commuters to their daily work in the big city. One was reading the morning paper in which bold headlines announced the opening of the "Disarmament Conference" in London. His companion glanced over his shoulder and remarked, "That Conference is all very well I suppose, but they needn't think they're going to put a stop to war. Men have always fought and they always will." It is still not uncommon to hear men voice this sentiment, sometimes with the qualifying statement, "Of course, I don't believe in war and hope never to see another war, but it's human nature to fight and you can't change human nature!" We hear of the "fighting instinct" and that "man is the fighting animal." On the other hand, men of vision long ago dared to hope for the time when "nation shall not lift up sword against nation, neither shall they learn war any more." "They shall beat their swords into plowshares and their spears into pruning hooks." A more recent poet has sung of the making of man:

"Where is one that, born of woman, altogether can escape
From the lower world within him, moods of tiger, or of ape?

Man as yet is being made, and ere the crowning Age of ages,
Shall not aeon after aeon pass and touch him into shape?"

"All about him shadow still, but while the races flower and fade,
Prophet-eyes may catch a glory slowly gaining on the shade,
Till the peoples all are one, and all their voices blend in choric
Hallelujah to the Maker, 'It is finished. Man is made.'"

Which is right, the poet and prophet, or the man on the railway train? Are the idealists simply indulging in "wishful thinking," unwilling to "face reality" or have they in fact a truer insight into the nature of man? Is war instinctive, or learned?

Since the devastating experience of the World War many of those who suffered have been earnestly seeking the causes of war. What do they find?

A beautiful photograph of two children, one an American, the other a Japanese, shows them playing happily together. There is no evidence of antagonism here. This friendly relationship is attested hundreds of times in the experience of parents whose children have mingled naturally and without thought of aversion or hatred with those of German, Italian, Russian, Mexican, Filipino, Negro or Chinese neighbors. If, then, war is "instinctive" the fighting instinct must be one that ripens relatively late.

It is said that certain deep-seated urges or "drives" largely determine our behavior. We are all "after something." We hunger for new experience, we crave response and recognition from our fellows, and we want the feeling of security. This hunger for new ex-

perience impels the curious little child to explore and investigate its surroundings; likewise, in the adult, it is the force behind the scientist, the inventor and the explorer. The desire for response is a stimulus to develop the arts of communication. The craving for recognition makes men aspire to win renown through oratory, music, literature, statecraft, commerce and deeds of heroism and valor. The desire for security gives rise to laws, policemen, armies and navies.

The working of these primitive emotions one may observe in almost any group of ten-year-old children of different nationality as they mingle together upon the playground. In search of new experience, they often come into collision. Differences in language and customs often impede responsiveness and lead to misunderstandings. In seeking recognition, these national differences may again interfere with spontaneous appreciation. Groups may become arrayed against each other, on the basis of nationality, and sow the seeds of fear and resentment, as freedom and security are threatened. Left to themselves, the children may work out a *modus vivendi* and effect a peaceful adjustment.

But we do not leave them to themselves. They bring home to their parents the account of their exploits and their aversions and incipient antagonisms are powerfully reinforced by many outside influences. Bruno Lasker relates the story of Mary who, at the tender age of five, "shrinks back and clings to her mother when she sees another child who lives a few blocks away, saying, 'She's 'talian.' Her father and mother

had been discussing in her presence the small section of Italians near by, resenting the fact that they were there. And Mary had been told to avoid the children because they were dirty and 'not nice.' " [1]

The attitudes even of ten-year-olds therefore are not to be explained simply by saying that they are instinctive, nor even that they are the result of the inevitable clashes which are brought about by primitive "drives." They are the resultant of many complex forces, made up of the child's own experience and supplemented by the casual remarks, cautions, interpretations and observed conduct of older persons. Children are *taught* to discriminate between their own and other nationalities, they are *taught* to be "patriotic," to exalt and esteem highly their own culture and, by comparison, to depreciate or despise those of other nationality. History is filled with stories of wars, in which one's own nation is represented as brave and virtuous and noble—even in defeat—while other nations are grasping, or deceitful, or inferior. Thus race pride and group loyalty are fostered under the term "patriotism."

It is not often that this budding sense of pride in one's nationality meets such candid correction as in the following incident: "A little Polish boy returning from school asked his mother, 'Is it true what the teacher says—that Columbus was no Pole?' 'That is right,' said the mother. 'He was a Genoese.' 'Oh,' replied the boy, 'I thought that all big men were Poles.' " [2]

[1] Lasker—*Race Attitudes in Children,* p. 98.
[2] Ibid., p. 104.

No doubt, this exaggerated group consciousness and loyalty are themselves an expression of the desire for security, a fear lest some element of national culture which is deemed precious be impaired or lost. It is a kind of protective device which, however, breeds distrust and suspicion. Something worse is developed in the persons discriminated against. Finding themselves the objects of contempt, they seek to regain their self-respect by asserting their rights, insisting on their equality, and contesting against those who are seeking to keep "them in their place" and deny them opportunity for "a place in the sun." This self-assertiveness increases the feeling of antagonism and clashes become more frequent. Thus is developed race-prejudice, and race hatred, which is said by competent observers to be at the bottom of the recent antagonism in California against the Filipinos.

Undoubtedly this attitude of superiority which Americans assume toward the South American nationalities, and toward the darker peoples, which the British assume toward their Indian subjects, which all the western nations have shown in their treatment of the Oriental peoples, coupled with the fact of political domination, actual or potential, accounts for the resentment which subject peoples feel and their vigorous insistence upon the "right of self-determination." The world has become so small by reason of the extraordinary development of the means of communication that each nationality feels itself under the necessity of asserting

its selfhood and fighting, if necessary, for recognition by the others.

The fear for their own security is based not alone on the dread of armed invasion and political conquest. Something far more subtle is at work. There are parts of the world where the struggle for a bare subsistence is acute. While the standard of living has been rising in the West, Orientals are dying of starvation and epidemics. At the same time, the industrialized western nations are eagerly seeking markets and competing with each other for the control and exploitation of natural resources needed for their manufacturing. Pinched by the pressure of population, on the one hand, and overborne by greedy traders and shrewd diplomats on the other, the vast empires of the East are facing revolt or extinction. "Economic imperialism," with its sinister threat of armies and battle ships in the background, is welding into a resentful unity the so-called "heathen nations."

This same movement is having its repercussions in the West. The insatiable demands of mass production, coupled with the necessity for markets, to make possible a greater and ever greater volume of trade, to pay dividends and increase investments and create demand for more raw materials, *ad infinitum,* is working tremendous changes in the social structure of western nations. Old ways of manufacturing, financing and commerce are being rapidly superseded in the mad struggle for material advantage.

Out of this vast complex of forces, rendered still

more unmanageable by intense and deep-seated emotions, came the Great War. It was nothing so simple as a "fighting instinct" which gave rise to this colossal tragedy, but rather the accumulation of exploitations, injustices and resentments in a world whose international relations and social structures had been fashioned for a day when nations lived apart and sought to guard their frontiers by secret diplomatic understandings designed to maintain a delicate balance of power. If any one fact more than another has been proved by that devastating conflict, it is the fact that the world is now a small neighborhood in which all nations must learn to live together and that it will not be safe longer to rely upon the arts of diplomacy, with its attendant insincerity and intrigue, to keep the world in balance in this swiftly changing age. Nothing but an honest regard for the rights of man everywhere, coupled with some kind of world organization which will insure the quick settlement of disagreements and disputes on the basis of reason and justice can possibly avert another and worse calamity. International relations, then, are not determined by the fact that man is actuated by the "fighting instinct" or conditioned by any such universal peculiarity of structure as is implied by the statement "man is a fighting animal." Wars are the outcome of clashing purposes which have not been harmonized. That they can never be harmonized is pure assumption.

They are in fact harmonized whenever any group learns to live peaceably together. The family group, for example, becomes a center of conflict whenever the

desires of individual members for new experience run counter to each other or outweigh the interest of the group as a whole in family unity and security. Individuals, and groups, within the community come into conflict when individual or group interests take precedence over community welfare. Likewise, there is international conflict whenever any one nation, or group of nations, pursues determinedly its own ends to the disadvantage of world welfare. And, just as in the family, individual interests are harmonized by mutual understanding, confidence and conference, and subordinated voluntarily to the larger family purpose, so, as between nations, there must prevail the spirit of brotherhood and there must be created an adequate opportunity for prompt and frank discussion of international differences, for the just adjudication of issues, and for the intelligent development of world policies and programs. In other words, primitive "drives" must be brought under intelligent group control between nations, as between members of the family or community.

It is significant to note that this is exactly what has been taking place since the world-wide shattering of the social structure by the World War. The decade following the Armistice and the signing of the treaty of Versailles may be regarded as a decade of adult education concerning international relations. Prior to the World War, the peoples in the various nations had been kept apart by the suspicious attitudes of governments and the methods of secret diplomacy. But as the

truth began to dawn that all were involved in a common ruin, it became evident that escape could come only through united effort.

Apart from those aspects of the treaty, therefore, which were dictated in a spirit of revenge, the forming of the League of Nations was intended to serve, and has actually proved to function, as a public forum for the discussion of international problems in the light of their world-significance. The development of League machinery to deal with problems of health, education, and morals has brought a new realization of the intimate relationship and inter-dependence between nations. The registering of treaties with the League is a testimony to the conviction that all nations have an interest in agreements between any two or more. While, immediately following the War, there was a recrudescense of nationalism, gradually there has been a growth of international understanding and sympathy. The plight of Germany has been recognized as a common liability, and the Dawes plan, the Young plan and the World Bank represent the efforts of the nations to meet the issues by the application of intelligence.

It was early discovered that the competitive race in armaments was a menace, rather than a safeguard to security. The Washington Conference, the ill-fated Geneva Conference and the London Conference, held after the framing of the Kellogg-Briand Pact, were all efforts to reduce the burden and eliminate competition. Appreciation should also be expressed for the work of the Preparatory Commission of the League of Nations.

Similarly, issues which threatened the peace between nations in certain areas, as between the United States, Mexico, and the nations of South America, have been brought out into the open for public discussion in the Pan American Conference. A treaty on Conciliation has been ratified by the United States Senate and another on Arbitration is still pending, (1930). Difficulties in China, primarily due to the effort on the part of that vast population to achieve a national consciousness, have been followed sympathetically by other nations, not so much for the purpose of taking advantage of China's weakness and misfortune as in the hope that she may eventually rise to a place of influence and intelligent coöperation in the family of nations.

An act of the American Congress, harshly discriminating against Orientals, severely wounded the sensibilities of Japan, but the sending of more than 15,000 dolls by children of the United States, as a symbol of friendship and appreciation, to the children of Japan, coupled with the frank discussion of problems of the Pacific in the Institute of Pacific Relations, have been powerful factors in helping to restore understanding and sympathy. The development of plans for the interchange of professors and students between the universities of different nations, the increasing foreign travel, goodwill visits of aviators and presidents-elect, the holding of international conferences at Geneva and elsewhere, the work of the World Federation of Education Associations, the organizing of Foreign Policy Associations in many cities, the wide use of the radio

and the increase of foreign correspondence in the press, have all been important agencies of adult education.

The Christian church has long believed in world friendship and world brotherhood. For more than a century it has given expression to this belief through its missionary enterprise. And while it is true that some missionaries have gone out from their home churches with the conviction that every other religion and form of civilization is inferior to their own, the missionary enterprise has been characterized on the whole by a breadth of sympathy and understanding and by a sacrificial spirit which are of the essence of brotherhood. The work of schools, colleges, hospitals and churches has ministered to the health, the mental and spiritual growth of millions and has, in turn, brought back to the home churches a better understanding of world conditions and world problems.

As one result of the World War, the growth of national consciousness on the part of many nations has compelled the missionary boards to reconsider their policies. It is becoming clearer that it is the business of the churches of Christendom to transmit a *spirit* rather than to transplant an institution. This, in the large sense, is a process of education, involving the largest possible degree of mutual understanding, sympathy and coöperation. The present moment, therefore, is a challenge to the churches to give a demonstration on a world-wide scale of Christian brotherhood, for it is this and this alone which must form the basis of international peace.

If, then, the world has a large stake in the peace movement, the responsibility of the churches for adult education in world brotherhood is very great. It is very significant that, at a time when the relations between Mexico and the United States were strained, the American churches sent to the children of Mexico 30,000 school bags as a symbol of their friendship, and, again when a bill was introduced into Congress providing for a huge increase in navy building, the protest from the churches and other agencies was so strong that the number of ships was very substantially reduced. The churches need to provide forums, study groups, discussion groups, for the prompt consideration of concrete issues as they arise between nations, for the examination of national policy and for making effective, through the ordinary channels of citizenship, their convictions as to what action is necessary and in accord with the principles of Jesus Christ.

The whole missionary enterprise may very largely be incorporated in the churches' program of adult education for international relationships. It is becoming more and more evident that, as the work of the church at home is concerned not only with individuals and their attitudes toward Jesus Christ, but also with their attitudes toward other individuals and with those of groups toward each other, so the work of the churches in other lands must concern itself with the relations of peoples toward each other and must insist that governments must behave toward each other in a Christian, that is, a brotherly manner.

TOPICS FOR STUDY AND DISCUSSION

The Logic of the "Militarist":	The Logic of the "Pacifist":
1. War is regrettable, but inevitable. This is the lesson of history. The only insurance for safety is adequate preparedness.	1. War is not inevitable. It is a relic of barbarism and should be abolished, as the custom of dueling has been, between individuals.
2. Consequently, it is the part of wisdom to be prepared at all times.	2. The effort to attain security by programs of preparedness leads only to competition in armament, international suspicion, jealousy, ill will and actual hostilities. Military preparedness, therefore, does not insure security but creates increasingly a sense of insecurity.
3. Adequate preparedness means, among other things, a navy "second to none"; an efficient, well equipped army; a competent and unified staff; a complete system of compulsory military training, in high schools, colleges and universities; universal registration, as a basis for the conscription of wealth as well as man-power; insistence upon "willingness to bear arms" on the part of all persons applying for naturalization.	3. All forms of military training, conscription, armament building, etc., tend not only to stimulate the war spirit, national pride and arrogance at home, but create irritation and distrust abroad.
4. Avoidance of "entangling alliances" of every sort,	4. The reason why wars have broken out in the past,

—even of "consultation agreements,"—lest these involve the nation in military obligations.

and may still occur in the future, is because we have had no world organization competent to function quickly when war is threatened. We need to build up a system of international law, create a world court whose standing is universally recognized, provide political machinery for consultation and arbitration of international differences, outlaw war and reduce the burden of armaments. Most of all, we need to study and remove, so far as possible, all causes of international irritation, whether racial, cultural, or commercial, and build up through education international understanding, coöperation and goodwill.

5. Protection of the persons and property (including commerce and investments) of American citizens abroad.

5. We need not greatly fear the risks of peace; they are not so great as the risk of another war, which may well destroy civilization itself.

Which of the above statements seem to you inaccurate or misleading? Revise either, or both, as may seem desirable.

Which of these statements, as now revised, represents in your judgment the prevalent attitude and opinion of your (local) church? your community? your city? your state? the nation?

How does this attitude find expression?

1. In the public press?
2. In private conversation?

3. In propaganda issued by
   (a) the government?
   (b) the American Legion?
   (c) the Daughters of the American Revolution?
   (d) the churches?
   (e) other organizations?

Which of these agencies is most deserving of confidence? Why?

In working for world peace, does it help, or hinder, the progress of the cause to apply the term "militarist" or "pacifist" to the man or the group whose opinions, convictions or prejudices differ from our own? Study the etymology of both terms; do they express to the popular mind what they literally mean? Will most people agree that either of these terms, as popularily understood, correctly describes their attitude?

FOR FURTHER READING

Buell, *International Relations.*
Cecil, *The Way of Peace.*
Dickinson, *War, Its Nature, Cause and Cure.*
Fleming, *Attitudes Toward Other Faiths.*
Fox, *The Religious Basis of World Peace.*
Gulick, *The Crusade for a Warless World.*
Hankins, *The Racial Basis of Civilization.*
Mead, *Law or War.*
Miller, *Races, Nations and Classes.*
Moon, *Imperialism and World Politics.*
Oldham, *Christianity and the Race Problem.*
Page, *Dollars and World Peace.*
VanKirk, *Highways of International Goodwill.*

Discussion Course:

Davis and Chamberlin, *Christian Fellowship Among the Nations.*

PART III.—MOBILIZING THE CHURCH FOR ADULT EDUCATION

Should every church organize an adult department of the church school? Or should every church seek to educate its constituency for effective participation in all its activities and thus make its activities themselves educational? What changes in aim, organization and method would be necessitated if churches were to conceive of themselves as educational agencies? What materials, agencies and resources are already available for adult education through the church? What are the sources for a supply of leaders and how may they be equipped? How can the church develop a program of efficient adult education, suited to local needs, and at the same time avoid technical and academic formalism?

In other words, what chance is there for adult education, through the churches?

CHAPTER XI

AVAILABLE MATERIALS

Adult education is a process of enlarging experience. More specifically, it involves the bringing to bear upon the situations, needs and problems of adult life of the experience of others who have met similar situations and needs and solved similar problems in a manner consistent with Christian ideals and satisfying to all concerned. This experience may be shared directly by one who has had it with those who need it, as when one seeks and gains advice in a personal interview with a lawyer, a physician, a professor, a minister, or simply with one who is older and wiser. Ordinarily, however, when one is face to face with a difficult, perplexing situation, he feels that he must consult a variety of sources, past and present, secure all the light that is available, compare the solutions offered by different counsellors, and thus unravel the mystery of his own specific problem.

It is to make accessible this wider experience for the varied needs of life that research foundations are established, books are written, libraries maintained, societies and organizations fostered, text-books prepared, lecture courses and forums provided and schools and classes for adult education promoted. When in search

of this wider experience, one is amazed and embarrassed, not because of the lack, but by the very wealth of resources. So abundant are these, in fact, that one is puzzled to know which to choose. In this rapidly rushing world, one cannot spend the time to wade through and evaluate all the available material. He must depend upon some trustworthy agency to perform this service for him, and with reference particularly to religious problems he turns naturally to the church.

It must be admitted that only recently has the church begun to awake to its responsibility in this field of adult education. There have been, to be sure, adult classes in the Sunday school studying uniform lessons. Under the stimulus of the Adult Bible Class Movement, there have been organized in a few cities large men's Bible classes, the women's missionary organizations have promoted mission study classes, the leadership training schools have reached a large number of young people and adults with courses in psychology and teaching methods. As yet, however, there has been no widespread effort to study the whole life of adults, with the purpose of locating their problems, and no general attempt to appraise the educational resources of the entire church in order to provide adequate opportunity for adult learning. Indeed, in a few instances, where study courses dealing with social and industrial issues have been introduced, there has been adverse criticism on the ground that such courses dealt with "secular" subjects and "the church should confine itself to spiritual matters." It may be well, therefore, to begin this

survey with the assumption that the resources of the local church are first to be brought into action, and that they are to be brought to bear directly upon problems which will be readily recognized as spiritual or ecclesiastical in their nature.

It will be generally admitted that evangelism is one of the major tasks of the church. Campaigns of mass evangelism, however, are waning in popularity. Many churches and pastors are frankly skeptical as to their real effectiveness or permanent value. But if the Protestant churches are really to leaven the life of the whole population in this country, they must not rest content with a minority of loyal adherents, as is the case at present, and a steadily declining enrollment in the membership of the church schools. It would be a stimulating and educative experience if pastors all over the country would organize study groups in their churches, conceiving of evangelism as a form of religious case work.[1] Social workers learned long since that rehabilitation of social derelicts and misfits is a long-time process and they have devised well-tested methods for restoring public charges to self-sufficiency. The church, also must learn to diagnose, and to minister to, cases of spiritual bankruptcy, providing continuous stimulus, counsel and encouragement until spiritual vitality is restored to normal and healthy functioning. The church cannot afford to wait until those now indifferent come seeking fellowship, but there should be in every church well-trained evangelists who are

[1] Zahnizer, *Case Work Evangelism.*

both willing and equipped to go into neglected areas of the community and interpret in sympathetic and winsome fashion the gracious message of the more abundant life.

This group of trained evangelists will soon discover those who are deterred from participation in church activities through prejudice, or misunderstanding, or because of intellectual difficulties or through sheer lack of spiritual culture. Such persons may be gathered in informal study or discussion groups where their difficulties may be dealt with in a spirit of candor and honest inquiry. Perhaps they have the notion that the church is a static body, encrusted with formalism, uninterested in the practical concerns of everyday life, untroubled by the flagrant injustices of industry and business, committed only to interests that are otherworldly and permeated by superstition. A frank examination of these charges and a fresh scrutiny of the objectives and organization of the local church in the light of them cannot but prove stimulating and wholesome, not only for these prejudiced persons but for the church itself. Out of such study may well come a renewal of vitality for all concerned.

There will be some who are honestly troubled by religious doubts. They have real difficulty in harmonizing their recent thinking on scientific matters with the language of the creeds learned long ago. They are seriously asking such questions as these: Is there a God? What is a person? Is God a person? Why

do men suffer? Is immortality desirable, or possible? What happens when we pray? What is religion? Such a group, under sympathetic leadership, may pursue a very profitable course[2] which will help those whose scientific thinking has led them to materialistic views, or a discussion course on Prayer or the Devotional Life, using some recent book as a basis,[3] will help them once more to establish connection with the great Spirit of the universe. Some, perhaps, have difficulty with creedal utterances concerning Jesus. To such, a comparison of several fresh studies, or "Lives" of Jesus, will be suggestive.[4] Out of such group discussion may come a fresh interpretation of religion in terms of modern thought.

Those who look upon the Old Testament as out-of-date will do well to study the Minor Prophets in modern translation,[5] using as a companion guide an up-to-date commentary[6] or a text-book setting forth the point of view and results of scientific biblical scholarship.[7] This will be a revelation to many of the human element

[2] E. G.: Harkness, *Conflicts in Religious Thought;* Swain, *What and Where is God?; What and Why is Man?;* Eddington, *Religion and the Unseen World; Science and Religion;* Millikan, *Science and Life.*

[3] Brown, *Prayer in an Age of Science;* Wieman, *Methods of Private Religious Living;* Mather, *Science in Search of God;* Hough, *What is Christianity?*

[4] Bowie, *The Master;* Glover, *The Jesus of History;* McConnell, *The Christlike God.*

[5] Moffatt's, Weymouth's or Goodspeed's translations.

[6] J. M. P. Smith, *The Prophets.*

[7] Fosdick, *Modern Use of the Bible;* Fowler, *Origin and Growth of the Hebrew Religion;* Hunting, *The Story of our Bible.*

in the Bible and the power of faith in helping men to meet perplexing difficulties.

There will be persons who balk at foreign missions. They cannot see "why we should interfere with other people's religion" or "try to put over our Christianity upon the people of India or China." They have heard of Ghandi and perhaps read a little of Tagore and they ask, "Who are we that we should assume to tell them what to believe or how to worship?" Recent books[8] provide an admirable introduction to the missionary enterprise, and reveal the fact that the motive and method of foreign missions are rapidly changing toward a more sympathetic approach to other peoples and religions.

There will be those who think of the educational work of the church as symbolized in the old-fashioned Sunday school. It will be a broadening experience for all concerned to take as a basis for study and discussion some volume which deals broadly with the teaching work of the church.[9] This may be followed by any one of several works on the Weekday and Vacation School.[10] Such study may well lead to a discussion concerning building and equipment.[11] The question of curriculum, method and materials of Religious Education will naturally be of more especial interest to the

[8] McConnell, *Human Needs and World Christianity;* McAfee, *Changing Foreign Missions;* Fleming, *Marks of a World Christian; Whither Bound in Missions? Attitudes Toward Other Faiths.*

[9] Weigle, Winchester, Cavert and others: *The Teaching Work of the Church;* Winchester and Shaver, *The Teaching Church.*

[10] Lotz, *The Weekday Church School.*

[11] Tralle, *Church School Architecture.*

church school teachers, but the broad principles underlying these may well be discussed by the church at large.

The question of the church's teaching responsibility involves also the relation of the church as a whole to its children and youth. What does the church owe its youth in preparation for church membership? And what does it still owe them after they have joined the church? How is it to prepare them for participation in its organized life? What responsibilities can it lay upon them, graded to suit their abilities? How may they be fitted to share in the ministry of music and the services of worship? What modification is desirable in these services to make them appeal to youth? Might the money expended to maintain a quartette be invested to better advantage in training a children's choir and a chorus of young voices? These, and similar questions are bound to be raised as the church seriously faces its teaching responsibility.

But, sooner or later, the teaching church must turn its attention beyond itself to the community about it. What does the church owe to the community, which exempts its buildings from taxation and confers other favors upon it? If the church is committed to the task of bringing in the kingdom of God, what can it do to make business and government and social life and industry more Christian?

The work of Christianizing community life is mainly a task for adult education. While the citizenship may not flock to the church in large numbers upon the mere

announcement of an adult Bible class, it will be possible to gather groups, within the church or outside of it, under the leadership of outstanding Christian leaders, for the study and discussion of pressing problems.

Perhaps the most natural development will be through the formation of parents' classes. The teachers of little children in the church school will be eager to have parents understand what the school is trying to do for these children. Mothers may come with their children and be brought together in a separate group to study the problems of child management and home religion. Already there exists a considerable body of experience with such groups, gathered through many years by such agencies as the Child Study Association and the Parent-Teacher Association. Women's Clubs have developed an extensive program for the study of home problems. This experience should be made available to the parents of the church either by encouraging them to join local organizations of these agencies, or by organizing within the church itself a Parent-Teacher Association or a Woman's Club affiliated with the national body. Text-books[12] may well serve as a basis for study. These may be supplemented by monographs and leaflet literature[13] issued by the Child Study Association, by the American Child Health Association or the American Social Hygiene Association. Books dealing in a more comprehensive way with the question

[12] Galloway, *Parenthood and the Character Training of Children;* Moxcey, *Parents and their Children.*

[13] Richardson, *The Home Series;* The National Council of Parents and Teachers, *Spiritual Training in the Family.*

of family religion and religious education in the home[14] are interesting and suggestive. Such a study group may accumulate a library or secure from the public library recent books on a variety of home problems,[15] such as will be especially helpful to parents of young people, or they may be placed in the hands of the young people themselves. There are useful discussions of the problems arising out of sex. Magazines, like the *Parent's Magazine*, discuss child management and suggest projects for home development.

The teaching church needs to consider how it may minister to the group life and group relations of the community, through education. And first, there is the question of the relation between religious groups. Are the Protestant churches of the community living together as Christians? Possibly the town is overchurched, and the different church groups are competing with each other. If so, it may be opportune to raise the question, Are there too many Churches in our Town? using as a basis for discussion the little manual with this title.[16] From this study a way may be found to unite, or federate, or at least to coöperate.

Catholics and Protestants may have no dealings with each other. Or Protestants and Jews may be estranged

[14] Cope, *Religious Education in the Family;* Fiske, *The Changing Family; The Christian Family.*

[15] Groves, *Social Problems of the Family; Wholesome Marriage; Wholesome Childhood; The Drifting Home;* Neumann, *Youth and Marriage;* Gray, *Men, Women and God;* Elliott and Bone, *The Sex Life.*

[16] The Inquiry.

and embittered. Through a group discussion course[17] Protestants may arrive at a better understanding of Catholics or a Seminar, in which Catholics, Jews and Protestants participate together may serve to break down prejudice, increase appreciation and promote mutual respect and good feeling. All groups may unite in a community project for weekday schools of religion, coöperating with the public schools in adjusting time schedules.

There may be antagonism between industrial groups. A text-book course, on Christian ideals in industry,[18] may help both groups to a better purpose. Discussion groups may follow courses[19] in which are raised the problems of both employer and employed. A labor disturbance, even in a distant city, may furnish occasion for a church to express its sympathy by sending aid to relieve suffering, without committing itself to a partisan position.

Most bitter prejudices are those respecting other racial groups. A discussion course,[20] helps one to analyze his problem, to understand his neighbor of another color, and to desire justice in their relationships.

Occasional sermons, the observance of Labor Sunday, the review of current books,[21] discussion courses

[17] *The Fairfield Plan,* The Inquiry.

[18] Johnson and Holt, *Christian Ideals in Industry.*

[19] The Inquiry, *The Worker and his Job; The Right to Strike; Recognizing the Union.*

[20] The Inquiry, *All Colors.*

[21] E. G.: Lynd, *Middletown;* Lasker, *Race Attitudes in Children.*

based on the revised *Social Creed of the Churches,* interracial projects and interracial committees, will all extend the range of social adult education.

The Christian church cannot escape the responsibility of making a positive contribution to civic righteousness. It cannot make this contribution by espousing partisan measures or by allying itself with political organizations. But whenever a political issue arises it should provide opportunity for study and discussion of its moral implications and should seek to ferret out all the facts necessary to the forming of a constructive policy.

The liquor problem is a far bigger and knottier problem than that of the enforcement of the prohibition law. The passage of the eighteenth amendment and the Volstead Act has not solved the liquor problem. Whether the prohibition law is more vigorously enforced, or modified, or repealed, we shall still have with us the liquor problem. It is a perennial and international social problem, growing each year more acute as this machine age becomes more complex and dangerous. Many methods for the control of the liquor traffic have been tried. Sweden has tried the dispensary system, England has tried restriction of public houses, Canada has tried a government sales system, Finland and the United States have tried prohibition. It is an age-old problem, complicated by selfishness, greed, commercialism and propaganda. After a decade of virtual neglect of education and with a new generation of citizens who have had no experience of the

saloon, it is high time that the church addressed itself seriously to the task of adult education concerning the basic problem of alcohol.

There is material at hand for the use of discussion groups. While one must be on his guard against accepting as facts all the statements which may be issued by propagandist agencies on either side of the controversy, there are many recent books which help to elucidate this problem in its various aspects.[22]

A local study group may undertake to gather information concerning the experience of other countries in attempting to solve the liquor problem. The working of the Canadian system should be ascertained, not merely from the testimony of wet sympathizers who have made brief visits to Montreal or Quebec, but from government reports in which the consumption of liquor and arrests for drunkenness are compared with those for a period before the present law went into effect. The testimony of church workers in Canada should be obtained and considered as evidence. Local conditions should be studied by the local church. Is the use of liquor in clubs, social gatherings and by high school and college students increasing or decreasing? What is the effect of the use of liquor upon morals, the family, politics and traffic accidents? What is the effect

[22] Best, *Yes, it's the Law, and a Good Law;* Bruère, *Does Prohibition Work?;* Crowther, *Prohibition and Prosperity;* Feldmann, *Prohibition; its Industrial and Economic Aspects;* Fisher, *Prohibition at its Worst;* Johnson and Warner, *Prohibition in Outline;* Pearl, *Alcohol and Longevity;* Stelzle, *Why Prohibition?* Whitney, *Education for a Controlled World.*

of movies and the press upon public opinion? What can be done by the local church to bring about a more constructive attitude? These are some of the elements of the liquor problem that should be brought out into public view, in the hope of developing a public opinion more responsive to social needs.

Other public questions should also command the attention of the church. New movements in education—progressive education, character education, religious education, vocational education, the adult education movement—are all significant for those who are hoping and working for a better world. To what extent is our community availing itself of this new experience in education? What use is being made of the advances in measures for child health, the use of anti-toxin, the improvement of diet, the provision for playgrounds and recreation centers, better housing and transportation? Are we making headway with the problem of delinquency, how is the juvenile court functioning? What is the condition of our jails and prisons and how may they be improved? What bearing has psychiatry upon our local problems? Are our homes disintegrating? Have we a court of domestic relations and a psychiatric clinic? Are our politics corrupt? Is the local press venal?

All these are problems for study by the church, by discussion groups, women's clubs, men's organizations, in luncheon meetings, forums, sermons and lecture courses. Not all of them at once, of course, nor will

the same issue be studied at any one time by all communities—unless it be the liquor problem—but the alert church will keep its eye open for issues that are urgent and provide opportunity for study and interpretation in the light of Christian and social ideals.

What can the local church do with international problems? In our geographically extensive country, it often seems that the local church is powerless to affect international relations. Yet, by our system of representation, the attitude of legislators is very responsive to public opinion. The Kellog-Briand treaty has already been confirmed by the Senate. How will that affect the thinking and behavior of the average citizen? Do we yet appreciate what it means for us to have "renounced war as an instrument of national policy?" If we take this seriously, and if we may assume that the other fifty nations take it seriously, how will that affect the number of battle ships, cruisers, submarines and bombing planes that we need? How will the Kellogg Pact affect our relations with South America, Mexico, Hayti, Nicaraugua, the Philippines, China, Japan and Russia, if at all? What is henceforth to be our attitude toward Great Britain, France, Germany, Italy and Spain?

The World Court—shall we enter it? Can the Kellogg Pact become effective without some means of adjudicating disagreements and conflicts upon the basis of reason and justice?

And the League of Nations—is this to be forever

a "closed question"? How can there be world justice without an international law-making body? How can there be participation in a world purpose without some means of arriving at international understanding?

The church may give stimulus to the organizing of a local Foreign Policy Association. It may organize local study groups, making use of documents provided by the National Council for the Prevention of War, the Committee on the Cause and Cure of War, the World Peace Foundation, the World Alliance of the Churches, the League of Nations Association and the Commission on International Justice and Goodwill of the Federal Council of Churches. The local church may conduct forums, inviting speakers who are expert on international relations to discuss problems of international justice. It may study the question of military instruction in the local high school and college, and of military training camps. It will follow the progress of international conferences on war debts, disarmament and the like. It will interest itself personally in foreign residents in the local community, show them hospitality and seek to make them feel at home. It will participate in humanitarian undertakings, such as the China Famine Fund and the Golden Rule Foundation. It will observe Armistice Day and World Goodwill Sunday with appropriate peace emphasis. In some, or all, of these many ways, the church will seek to educate adults away from a narrow selfish nationalism toward world brotherhood and world citizenship.

TOPICS FOR STUDY AND DISCUSSION

1. At a conference of social workers, the statement was made that not infrequently, in dealing with a "case," the worker realizes that there is need for "spiritual" help. When medical aid is needed, the worker turns to the physician, who seems to know what to do. When in need of legal aid, the lawyer lends his assistance. But when there is need of spiritual help, the church, or the minister, seems baffled. Is this an opportunity for case-work evangelism? If so, what should be done and who should do it?

2. Is religious doubt always an evidence of irreligion? May it also be an indication of arrested religious development? How may continued growth in religion be assured? Are we afraid to grow religiously?

3. What changes are taking place in the popular conception of Christian missions? Are these changes tending to make church people more, or less, enthusiastic in their devotion to the missionary cause? What, if anything, should be done about it? How would you frame the argument for Christian missions in terms of present-day thinking?

4. Outline a brief course designed to familiarize the adult membership of your church with its teaching responsibility and secure intelligent support of the local program.

5. Outline a program for making homes more completely Christian and for acquainting parents with their task of Christian nurture.

6. What can, and should, be done in your community to bring into better understanding, sympathy and coöperation the various religious groups? industrial groups? racial groups? political groups? What changes in attitude must take place before the Christian church can discharge its full obligation to the community?

7. What is the prevailing attitude respecting the liquor

problem? What is being done about it? What can the church do?

8. What responsibility has the church in respect to jails, prisons and criminal procedure?

9. What steps are being taken to enable your church and community to take an intelligent and Christian attitude toward war? Do you have military training in your high school? Why, or why not?

FOR FURTHER READING

Consult the titles referred to in the footnotes in this chapter.

CHAPTER XII

THE DISCOVERY AND TRAINING OF LEADERS

The term *leader* is used rather than *teacher.* The distinction between the two has been well drawn in a recent article by Jessie Allen Charters.[1] "The word 'teacher' implies an expert, a professional who has had training in the subject matter which he is teaching; an authority who comes to the group prepared to direct its study, to give information, to intermediate between research source materials and the needs of the group. The word 'leader' need not imply an expert, an authority, or a professional. It does imply, first of all, a group-relation of the highest significance. It implies abilities, rather than information; understanding rather than expertness; a fellow student rather than an authority."

Moreover, the task of adult education is so comprehensive, its methods so varied and often informal, that an effective teaching process may be taking place when the person under whose leadership the process is going on neither thinks of himself, nor is recognized by others, as a teacher. However informal the relationship, the leader is an important factor in an adult study

[1] *Adult Education,* January 1930, p. 17.

group. He may be thought of as the group chairman, but "the leader is more than a chairman in that he represents the vanguard of thinking and planning; he must always be marshalling his followers along a line of progress." [2] Under whatever name, certain qualities of temperament and certain types of skill are essential in the educational leadership of adults.

A leader of adults must be first of all openminded. He must be tolerant of others' opinions and prejudices, not easily shocked at diverse views or emphatic expressions of dissent. He must be democratic in spirit, a fearless searcher for truth. He should be gifted in the power to analyze a problem into its elements, to appreciate and evaluate the trend of opinion, hospitable toward suggestion, skilled in bringing forward considerations and experiences which are being overlooked, happy in summing up conclusions which embody the combined thinking of the group, ingenious in suggesting experimentation, courageous in undertaking projects. Above all, he should be a Christian idealist, with an unwavering faith in God and in fellow man and an unfailing courtesy toward all.

There is need, however, not only of certain personal characteristics, as outlined above, but also of definite types of skill. It is the first business of the leader to find out what particular problems are engaging the attention of a study group. To this end, he needs to develop skill in the description and analysis of actual situations in order to help the group to discover exactly

[2] Ibid., p. 16.

where the difficulty lies; or, in other words, to *locate* the problem.

When located, the members will all be encouraged to offer suggestions as to the way out. The value of group discussion lies partly in the stimulus it affords to individual thinking, and partly in the fact that each one may contribute something out of his own experience to the solution of the group problem. It is the function of the leader to draw out these individual contributions and to integrate them into the thinking of the group as a whole. The ability to extract from each member what he may have to offer calls for rare tactfulness and sympathy in the leader while the process of summarizing and organizing group thinking demands alert attention, quick insight, ready expression and a keen sense of movement and direction.

When the resources of the group have become exhausted, the leader should know how to get hold of the information and experience needed in order to equip the group to deal intelligently with an issue. He must know where to turn for the specialist and how to introduce him as a consultant. He will become acquainted with the literature upon the problem under discussion and know how to bring this to bear upon group thinking. He will try to get in touch with specialized agencies, such as The American Child Health Association, The Mental Hygiene Association, The American Social Hygiene Association, and other similar bodies, and learn what they have to contribute to the understanding of special needs. The church, or the public library,

should accumulate reliable books giving the results of the best scientific study in various fields of adult education.

Study groups following the discussion method may decide that they wish to pursue a more detailed and systematic study of some subject in which they have become interested. This creates a demand for a program, or course of study, extending over a longer period, using a text-book as a basis and even involving independent and extensive research. Such work may require a different kind of leadership, perhaps a professional teacher or a member of the faculty from some convenient college or university. Courses of lectures, correspondence courses, extension lectures, may be called for, and these may be fitted into the program of adult education. The pastor of the church may be qualified for lectures in certain fields and may give profitable courses in which problems are interpreted in the light of their larger relations. One pastor, whose prayer-meeting attendance had reached a low point, discovering that a large part of his congregation were "spiritually illiterate," sent personal invitation to a picked group to attend a course of weekly lectures on "What Modern Christians Believe,"—a course in theology in popular language. When this course was completed he repeated the process with another group, then another, and another, until he had included practically the entire membership. Many pastors are capable of giving valuable and interesting lectures on "The Modern View of the Bible," on "The Religions of the

Orient," or on "The Problems of Primitive Christianity." A Jewish rabbi may be asked to give a lecture, or a series of lectures, on "Palestine, the Jewish Fatherland," or a Roman Catholic may lecture on "The Catholic View of Education."

The pastor may take the initiative in planning the program of adult education in a local church, but this does not necessarily imply that he will in all, or indeed in most cases, assume the leadership of adult groups. By temperament the pastor may be unsuited to the work of teaching. He may have been trained for public speaking, is perhaps averse to having his views challenged and may even be incapable of appreciating an opposite viewpoint. He may be inclined to interpret disagreement in opinion or conviction as personal antagonism. He may be accustomed to approach all problems from the point of view of dogmatic theology and to adopt, in the presence of a group, an autocratic attitude. The reverence for creed, ritual and custom within the church group tends to develop in the pastor the consciousness that he stands as the "defender of the faith," that is, of the *status quo*. There are, of course, many pastors who are not subject to these limitations, but to the extent to which one is bound by them he is seriously handicapped for the work of teaching.

The discovery of leaders, then, is partly a process of self-discovery, possibly the recognition by a pastor, of potential qualities in himself essential to educational leadership. As he undertakes the task of adult educa-

tion, he will discover in his discussion groups, upon his official boards and in his community contacts, persons of open mind, having enthusiasm for truth, possessing a genius for eliciting information and experience from others, for analyzing problems and for stimulating discussion. These he will set at work, as opportunity offers. Other sources of leadership will be discovered in public school teachers with a scientific attitude of mind, in leaders of women's clubs, in public spirited citizens and in the faculties of colleges and universities. There will be broad-minded, well-read persons of leisure who may be pressed into service. An occasional specialist or expert in research will be quietly catalogued against a time of need.

As these are brought into action, through mutual conference or training courses for leaders, they will share their experiences as leaders, report upon and criticize their mistakes and seek to increase their effectiveness. The methods of leaders in other forms of adult education will be studied. Educational objectives will be formulated and continually refined. Gradually a body of trustworthy experience in educational procedure will be accumulated. In process of time it may be possible to introduce into the community training school courses in the psychology of adult life, in adult problems, and in materials and methods of adult education.

A great change of atmosphere must be brought about in some churches before the environment will be favorable for adult education. Prevailing attitudes of

self-satisfaction, complacency, intolerance and prejudice must give way to those of humility, democratic freedom and open-minded, eager search for truth. But this, too, is to be brought about through a process of adult education. And when the transformation is once made, the spirit of the whole place will become keenly alert and vital and we shall have had a real revival of religion.

TOPICS FOR STUDY AND DISCUSSION

Study the following plan of leadership training and reformulate it in accordance with the needs of your church and community in religious education of adults and taking into account resources and agencies locally available.

An Ohio Plan of Leadership Training [1]

1. That centers of parental education be developed in the colleges and universities of Ohio in order to meet the need for leaders in the various communities.

2. That a three-year project be undertaken to determine experimentally the nature of the courses to be offered to amateur leaders, and the character of other training, supervision, and assistance.

3. That persons should be selected for admission to the courses according to some definite criteria of leadership ability, such as successful experience in training children, organization work, group planning, community projects. An attractive personality, intelligence, a good general education, and specific interest in the subject matter to be studied should be required.

4. That the curriculum in leadership training should com-

[1] *Journal of Adult Education,* January, 1930, p. 21.

prise courses of two types, (a) non-credit courses, and (b) credit courses.

(a) Short courses giving instruction in the organization and promotion of parental education; short courses in methods of group discussion, selection of study materials, supervision of community and home projects, and methods of teaching the particular subject matter.

Longer courses in psychology, progressive education, and teaching method should become available as leaders realize their need, and groups demand more expert leadership. These longer courses should be developed from a careful study of the problems of parents and an analysis of the profession of parenthood.

(b) Credit courses will probably be required. These, too, should be constructed by an "activity analysis," and should be organized to meet the specific needs of leaders, not of the average college student.

5. That every effort be made to avoid "institutionalizing" adult study. This can perhaps be effected by avoiding the use of extraneous motives, such as grades, certificates, and classification.

6. That the amateur status and point of view of leaders be conserved.

7. That institutions plan to provide specialists to meet the needs of parents for expert service.

(a) by the use of well-trained specialists in the various fields, such as clinical psychology, medicine, nutrition, etc.

(b) by the fostering of demonstration schools—nursery and preschools, especially

(c) by the collection and preparation of suitable study material adapted to average groups and amateur leaders;

(d) by supplementing study group work with lectures (radio and other), demonstrations, conferences, magazine and other literature.

FOR FURTHER READING

Elliott, *The Process of Group Thinking.*

Sheffield, *Training for Group Experience and Creative Discussion.*

Kilpatrick, *Education for a Changing Civilization* and *Foundation of Method.*

Lindeman, *Community Conflict.*

The Inquiry, *What Makes up My Mind on International Questions?* and *Alien Registration.*

Stevenson, *The Project Method of Teaching.*

Shaver, *The Project Method in Religious Education.*

The Inquiry, *Gearing in for Common Tasks.*

CHAPTER XIII

PRINCIPLES OF PROGRAM MAKING

It is unlikely that the church program of adult education will ever be standardized in the sense that it will be formulated and its specific objectives, materials and methods determined and promoted by some central agency for nation-wide consumption. It is not desirable that it should be thus standardized. Local situations and needs differ too widely to admit of this. This is not to say that national agencies, denominational and otherwise, may not render an important service in stimulating local churches to rise to their opportunity and undertake a program of adult education. They may also aid in suggesting sources and types of available material and methods of organization and teaching which have approved themselves in other similar situations. But the pastor of the church, and those associated with him in planning the program of adult education is likely to be in a position to know best what needs and problems in his church and community will best be served by adult education, and also what resources are locally available for meeting these needs.

This does not mean, of course, that adult education need be superficial or "below standard." The value of any program will be measured by the thoroughness with

which it seeks to attain its immediate objectives. The test of this thoroughness is not attested by the numbers enrolled, the textbooks studied, the credits awarded, but by the degree to which people are set free from prejudices and inhibitions, their interests expanded, their horizons lifted, their sympathies and appreciations quickened, their attitudes changed, their ability and willingness to coöperate in transforming their community and the world itself into the kingdom of God. The best program, therefore will be a thoroughgoing, home-made program for home consumption.

While the program of adult education should be definite and intensive, built around specific needs, it should also be comprehensive. It may not be possible, with limited resources, to meet all needs at once, but the makers of the program should keep them all in mind and provide for them successively if not simultaneously. Thus, there may be a mission study group, organized for a specific purpose and held together for a limited period. This may be followed by a different group studying parents' problems. This, in turn, may be succeeded by a discussion group considering some phase of the liquor problem. And this, again, by another group gathered to study the significance of the Kellogg Pact. But during the year, or over a period of years, it should be the purpose to serve as many diverse groups in church and community as there are outstanding and urgent needs. The program, in the long run, will be an all-church, all-community program,

in the development and carrying out of which several, or all churches, may coöperate.

The program should be elastic. While it may be desirable to plan ahead in order that specialists may be secured as needed, or that the pastor may have time to make his contribution through sermons or otherwise, room must be left for emergencies. Acute issues frequently arise unexpectedly, often causing tense feeling or intellectual and emotional distress. These may be danger signs, or they may be recognized as opportunities for adult education which, if quickly grasped, will enable the church to make a valuable and timely contribution to the thinking of the community. Sometimes a close student of the trend of public opinion can foresee a crisis approaching or it may come with surprising and disconcerting suddenness. In any event, the pastor or church should strive to analyze the problem objectively and bring to bear upon it experience or information which will aid in its solution.

No program of adult education should be slavishly tied up to one method. Some groups will do well with the discussion method, others will wish to follow a text-book, still others will prefer a lecture or a course of lectures, in some cases a group of men will meet together, or again a group of women will organize a class, or perhaps a mixed group will be preferred, while another group will be interested in a forum discussion. One class will be able to meet at the church school session, another will find an evening during the week more convenient, church night may be a favorable time

for some kinds of adult education, or the Sunday evening church service may become distinctly educational. No one time or method is sacred above all others.

The program of adult education will be a program of growth. Its object will be to enable persons to grow, to grow in knowledge, in moral and religious stature, in understanding of and sympathy with their fellows, and thus to increase the sense of freedom and the creative power of personality. Moreover, the program itself will be a growing program. It may begin modestly, seeking to provide for some obvious need, but as needs are satisfied the demand for similar opportunities will increase. Those who have known the joy of dealing successfully with one aspect of a problem will wish to study more deeply into the subject and will perhaps demand a more comprehensive, logical treatment.

In short, the program will be experience-centered, starting with people where they are, and leading them on to constantly richer experience. It will be a program of Christian experience, not perhaps in the theological sense, but in the sense that groups will constantly be confronted by Christian ideals, interpreted concretely and in relation to everyday situations. Thus, while men grow through the learning process, they should grow also to be better Christians, more loyal, more sincere, more Christlike.

How should one go about the task of planning a program of adult education in a local church? There will need to be first a survey of the local situation.

This need be no formal, technical affair. A thoughtful pastor as he visits among the families of the community will soon learn to locate the problems. He will observe some families where children are misunderstood and mismanaged. He will learn of individuals who are perplexed about religious problems. He will know of some who are struggling to make ends meet. He will find parents worried over wayward children. He will discover deep-seated prejudices and antipathies of long standing. He will meet young couples with social aspirations, who find it hard to reconcile some present customs with their earlier standards and ideals. He will notice business men of good standing in the church who, under pressure of competition, resort to methods that are "hard-boiled." He may discover the existence of social barriers or chasms which few would have the temerity to attempt to cross. With this mental picture of the community before him, the pastor will try to decide which of these, or other possible problems, are most acute. What individuals, or groups of individuals, are most perplexed, prejudiced, self-satisfied, narrow-minded or ignorant and inexperienced.

His next step will be to take an inventory of his resources. What has he to offer these groups he has in mind that will help them to overcome their limitations? They may not all be conscious of their needs. If so, he must present his opportunity for learning in a manner that will not suggest solicitude but will make its appeal on more general grounds. Some would be repelled if they were invited to "study" something—a

text-book, or even a "problem." Many would hesitate to bind themselves to a long period of class work. It will be necessary to consider carefully the temperaments of all concerned, their backgrounds, their intellectual capacities, their motives and their responsibilities which might interfere with this educational program.

As a result of all this inventory, it may appear that there is only one group, and that a small one, which seems to have much chance of success. Nothing daunted, the pastor will undertake to provide for this one, as adequately as his resources permit. He may make no public announcement of his plan. Possibly, in a sermon, he will make reference to the problem he would help the group to solve. After the service, one or two members of his prospective group linger and speak to him about it. These, and a few others, are invited to his home "to talk it over." Thus a study group is launched on its way.

Or, it may be that the pastor has in mind a project he would like to see accomplished. Possibly, a system of weekday religious education. He calls together a few interested friends. They consider the possibilities and the expense involved. The number is increased, representatives of other faiths invited, the matter is taken up with the school authorities, conditions are stated in accordance with which children may be excused one hour each week for instruction in the churches. There is further study of the problem of curriculum, the possibility of securing capable teachers is investigated, the experience of other communities is

made available, standards are set up, teachers engaged, expenses underwritten, equipment provided. And all this has been a work of adult education.

The pastor has a vision of what the church might accomplish in the community, but he is afflicted by a board of trustees without vision. Whenever the possibility of a larger service is suggested, the trustees always balk at the cost. The pastor begins to cultivate his trustees, one by one. He makes a friendly call upon one of the more obscure members. He outlines his project in some detail, emphasizing the needs of those who are to be served. He succeeds in interesting his hearer. At another time, he refers to a situation in another parish where a similar service was rendered, the rendering of which brought to the church itself no little prestige, and incidentally increased the number of its contributors. A friend from this parish is later invited to address a church meeting and he describes enthusiastically the procedure followed in carrying out the project, and enlarges upon the results accomplished. The trustees begin to be interested. They are being educated. Finally, the chairman of the board proposes, on his own initiative, that this church undertake a similar project, which he espouses as though it were his own discovery!

The worship services are formal and lifeless. The people sit listlessly in their seats while an expensive quartet sings to them. Apparently, no one has prayed the prayer of the Psalmist, "Make known unto me the joy of thy salvation." A newcomer in the congrega-

tion suggests that the church buy a new hymn book and offers to defray himself the cost of fifty copies. A meeting is called to consider the question. A committee is appointed to examine hymnals. Their first question of the pastor is "Why do we want a new hymnal? Ours are not worn out." This opens the way to consider the function of song in a service of worship. The hymns of the present hymn book are critically examined; do they express the religious feeling of the congregation? Are the tunes singable and likewise appropriate vehicles for religious emotion? What kinds of hymns do they want? What is their idea of an "order of worship"? Will a congregation sing better when led by a quartet or by a chorus choir? What other elements besides singing belong in an order of worship? What is the purpose of a responsive reading? Do the readings in the present hymnal express the spirit of a modern congregation of Christians? Thus, through a series of weeks, or possibly months, a congregation is being educated in the art of Christian worship. Incidentally they are learning to participate, and to *sing*.

Who will plan the program of adult education? It has been assumed thus far that the pastor will take the initiative, and this will generally be the case. Usually he is better acquainted than any layman with the needs of the entire parish and community. He is entrusted with the responsibility of preparing and carrying through the total program of the church, and will know how plans for adult education can best be inte-

grated in that larger program. While individual laymen or women may well discover needs that ought to be met through adult education, and may be well qualified to render service of this kind, no program is likely to succeed as it might without the cordial support and coöperation of the pastor.

It would be short-sighted, however, for the pastor to assume the whole responsibility of planning the program of adult education. He should seek the advice and coöperation of his congregation and should throw upon their shoulders all the responsibility they are capable of carrying. Adult education is emphatically *not* something to be "put over" by anybody, not even the pastor. It is essentially a joint activity and the planning, as well as the execution of the program should be, so far as possible, a coöperative undertaking.

To summarize, the program of adult education may not be standardized by a national agency but it will have standards which it attempts to reach and maintain. It will be definite and intensive, and at the same time comprehensive. While carefully planned, it should be elastic. It should be varied in method. Its object should be enrichment of life, growth of personality, and it should be an expanding, growing program. It will be experience-centered, a program of growth in Christian experience. It should embrace the whole church and reach out into the entire community.

In planning the program, one need not be disheartened at a modest beginning. It should be based on a careful, though informal, personal survey of existing

needs, and limited by available resources. The first attempts need not be widely advertised, extended over a long period, nor frustrated by academic requirements. The more informal and personal the bonds between the members of the group and the leader, the better. Casual conversations, informal meetings, projects in church organization or finance, the launching of a new enterprise like a weekday religious school or a new set of hymn books, even a meeting of the board of trustees or a church night or a Sunday evening service may yield possibilities for adult education.

The pastor should take the initiative in planning the program of adult education, but he should share the responsibility as widely as possible. The more fluid and coöperative the undertaking, the more educative and effective the program.

TOPICS FOR STUDY AND DISCUSSION

Outline a plan for a survey of your local congregation, and the community constituency which it seeks to serve. The plan should secure reliable information on the following points:

1. What is the number of male and also of female residents between the ages of 18 and 30; 30 and 45; 45 and 60; above 60?
2. In the several age groups, how many are (a) married, (b) parents, (c) separated or divorced, (d) widowed, (e) engaged in business or commercial pursuits, (f) in teaching or professions, (g) wage earners, (h) unskilled laborers?
3. How many would be interested in a study or discussion of one or more of the following problems: (a) Religious

Beliefs, (b) Religion and Science, (c) The Modern Use of the Bible, (d) The Teachings of Jesus, (e) Religion in the Home, (f) The Training of Children, (g) The Teaching Work of the Church, (h) The Meaning of Christian Missions, (i) The Christian View of Race Relations, (j) The Church and Industry, (k) The Church and the Problem of Crime, (l) The Christian Attitude Toward the Liquor Problem, (m) Can We Get Rid of War? (n) When is a Nation Christian? (o) What Should be the Relation of Christians to Political Programs? (p) What Part Should the Church Take in International Issues?

(The above are merely suggestive of the scope of the inquiry; it would not be necessary, or wise, to include all in a local inquiry. It would be sufficient to suggest a few typical topics.)

4. What resources are at present available for (a) Bible study, (b) The study of religious beliefs, (c) The discussion of personal or family problems, (d) Child study groups, (e) The study of education and religious education, (f) Discussion of policies of church administration, (g) Study and discussion of industrial, racial, or international issues, (h) Projects for community betterment, (i) Public forums, (j) Community evangelism?

(In estimating available resources, these should include (a) qualified leaders, (b) Textbook courses or library facilities, (c) Convenient places and times for meeting, (d) Facilities for publicity, etc.)

In making up the outline for survey, while it is desirable to get sufficiently full information to serve as a guide in planning the program, there is need for caution lest the plan become too complicated and thus defeat its own purpose, which is *to reveal the variety and the extent of existing needs and the possibility of meeting them through adult religious education.*

Upon the basis of this survey, outline a program of adult religious education for your community, having in mind a

possible development extending over, say, from two to five years; yet sufficiently elastic to allow of necessary modification.

Discuss the organization necessary to put this program into operation, taking account of possible coöperation of neighboring churches, of whatever faith, in part or all of the program.

FOR FURTHER READING

Charters, *Curriculum Construction.* Espec. pp. 101-102.
Harap, *The Technique of Curriculum Making.*
Holt, *Building the City of God.*
Myers, *Religion Lends a Hand.*
Palmer, *The Religious Education of Adults.*
Watson, *Experimentation and Measurements in Religious Education.*
Yeaxlee, *Spiritual Values in Adult Education.*

A SELECTED BOOK LIST

PSYCHOLOGY

Allport. *Social Psychology.* Houghton, Mifflin & Co.
Coleman and Commins. *Psychology.* Boni & Liveright
Dorsey. *Why We Behave Like Human Beings.* Harpers
Hall. *Senescence.* Appleton
James. *Principles of Psychology.* Henry Holt & Co.
Seabury. *Growing into Life.* Boni & Liveright
Soares. *A Study of Adult Life.* Pilgrim Press
Thorndike. *Adult Learning.* Macmillan

EDUCATION

Charters. *The Teaching of Ideals.* Macmillan
Coe. *A Social Theory of Religious Education.* Scribners
———*What is Christian Education?* Scribners
Dexter. *Social Adjustment.* Knopf
Fisher. *Why Stop Learning?* Harcourt, Brace & Co.
Groves. *Social Problems and Education.* Longmans, Green & Co.
———*Personality and Social Adjustment.* Longmans, Green & Co.
Hartt. *Light from the North.* Henry Holt & Co.
Keppel. *Education for Adults.* Columbia University Press
Kilpatrick. *Education for a Changing Civilization.* Macmillan
Overstreet. *Influencing Human Behavior.* Peoples' Institute Pub. Co.
Palmer. *The Religious Education of Adults.* Morehouse Publishing Co.
Randall. *Our Changing Civilization.* Stokes
Soares. *Religious Education.* University of Chicago Press

Weigle, Winchester, Cavert, et al. *The Teaching Work of the Church.* Association Press
Yeaxlee. *Spiritual Values in Adult Education.* Oxford University Press

EDUCATIONAL METHOD

Elliott. *The Process of Group Thinking.* Association Press
Kilpatrick. *Foundations of Method.* Macmillan
———*The Project Method.* Columbia University Press
Shaver. *The Project Principle in Religious Education.* University of Chicago Press
Sheffield. *Creative Discussion.* The Inquiry
Stevenson. *The Project Method of Teaching.* Macmillan
Watson. *Experimentation and Measurement in Religious Education.* Association Press

THE CURRICULUM

Bower. *The Curriculum of Religious Education.* Scribners
Charters. *Curriculum Construction.* Macmillan
Harap. *The Technique of Curriculum Making.* Macmillan

PSYCHOLOGY OF RELIGION

Coe. *Psychology of Religion.* University of Chicago Press
James. *Varieties of Religious Experience.* Longmans, Green & Co.
Jones. *New Studies in Mystical Religion.* Macmillan
Pratt. *The Religious Consciousness.* Macmillan
Wieman. *Religious Experience and Scientific Method.* Macmillan

THE BIBLE, THE CHURCH, MISSIONS

Badè. *The Old Testament in the Light of Today.* Houghton Mifflin Co.

Bowie. *The Master.* Scribners
Chamberlain. *The Prophets of Israel.* University of Chicago Press
Douglass. *How to Study the City Church.* Doubleday, Doran Co.
———*The Suburban Trend.* Century
Fleming. *Marks of a World Christian.* Association Press
———*Whither Bound in Missions.* Association Press
Fosdick. *The Modern Use of the Bible.* Macmillan
Glover. *The Jesus of History.* Association Press
Hunting. *The Story of Our Bible.* Scribners
McAfee. *Changing Foreign Missions.* Revell
McConnell. *The Christlike God.* Methodist Book Concern
———*Human Needs and World Christianity.* Missionary Ed. Movement
———*Why the Church?* The Inquiry

PERSONAL PROBLEMS

Brown. *The Life of Prayer in an Age of Science.* Scribners
Coe. *The Motives of Men.* Scribners
Eddington. *Science and the Unseen World.* Macmillan
Harkness. *Conflicts in Religious Thought.* Henry Holt & Co.
Hough. *Whither Christianity.* Harpers

FAMILY RELATIONSHIPS

Cope. *Religious Education in the Family.* University of Chicago Press
Fiske. *The Changing Family.* Harpers
———*The Christian Family.* Abingdon Press
Groves. *The Drifting Home.* Houghton, Mifflin & Co.
———*Parents and Children.* Lippincott
———*Social Problems and the Family.* Lippincott
———*Wholsome Marriage.* Houghton, Mifflin & Co.

MARRIAGE AND THE FAMILY

Beard. *Parent Education.* University of Minnesota Press
Betts. *The Mother Teacher of Religion.* Abingdon Press
Darwin. *What is Eugenics?* Galton Pub. Co.
Jennings. *The Biological Basis of Human Nature.* Norton
Moxcey. *Parents and Their Children.* Methodist Book Concern
Symposium. *Concerning Parents.* New Republic, Inc.
Van Waters. *Parents on Probation.* New Republic, Inc.
Weigle. *The Training of Children in the Christian Family.* Pilgrim Press

COMMUNITY RELATIONSHIPS

Holt. *Building the City of God.* Morehouse Publishing Co.
Lindeman. *The Community.* Association Press
———*Community Conflict.* The Inquiry
Lippman. *Preface to Morals.* Macmillan
Miller. *Races, Nations and Classes.* Lippincott
Myers. *Religion Lends a Hand.* Harpers

INTER-RACIAL RELATIONSHIPS

Hankins. *The Racial Basis of Civilization.* Knopf
Lasker. *Race Attitudes in Children.* Henry Holt & Co.
Moton. *What the Negro Thinks.* Doubleday, Doran Co.
Oldham. *Christianity and the Race Problem.* Doubleday, Doran Co.
Reuter. *The American Race Problem.* Crowell

INTER-FAITH RELATIONSHIPS

Brown. *The Larger Faith.* Pilgrim Press
Fleming. *Attitudes Toward Other Faiths.* Association Press

Macfarland. *The Churches of the Federal Council.* Revell
Silcox. *Are There Too Many Churches in Our Town?* The Inquiry
———*The Fairfield Plan.* The Inquiry

INTERNATIONAL RELATIONSHIPS

Buell. *International Relations.* Holt & Co.
Moon. *Imperialism and World Politics.* Macmillan
Page. *Dollars and World Peace.* Doubleday, Doran Co.
Van Kirk. *Highways to International Goodwill.* Abingdon Press

SPECIAL SOCIAL PROBLEMS

I. The Liquor Problem

Bruère. *Does Prohibition Work?* Harpers
Colvin. *Prohibition in the United States.* Doubleday, Doran Co.
Crowther. *Prohibition and Prosperity.* John Day
Feldman. *Prohibition: Its Industrial and Economic Aspects.* D. Appleton & Co.
Fisher. *The Noble Experiment.* The Alcohol Inform. Co.
Franklin. *The A B C of Prohibition.* Harcourt, Brace & Co.
Johnson-Warner. *Prohibition in Outline.* Methodist Book Concern
Pearl. *Alcohol and Longevity.* Knopf
Stelzle. *Why Prohibition?* Revell

II. Industry

Johnson and Holt. *Christian Ideals in Industry.* Methodist Book Concern
Lynd. *Middletown.* Harcourt, Brace & Co.
Recognizing the Union. The Inquiry
The Right to Strike. The Inquiry
The Worker and His Job. The Inquiry

III. The Sex Problem

Dickerson. *So Youth May Know.* Association Press
Eddy. *Sex and Youth.* Doubleday, Doran Co.
Elliott and Bone. *The Sex Life of Youth.* Association Press
Gray. *Men, Women and God.* R. R. Smith
Neumann. *Modern Youth and Marriage.* Appleton

IV. Moving Pictures

Mitchell. *Children and the Movies.* University of Chicago Press

V. The War Problem

Boeckel. *Between War and Peace.* Macmillan
Dickinson. *War: Its Nature, Cause and Cure.* Macmillan
Fox. *The Religious Basis of World Peace.* Morehouse Pub. Co.
Gulick. *Christian Crusade for a Warless World.* Macmillan
Kenworthy. *Peace or War?* Boni & Liveright
Mead. *Law or War.* Doubleday, Doran Co.
Morrison. *The Outlawry of War.* Willett, Clark & Colby

NATIONAL AGENCIES FOR ADULT EDUCATION

The American Association for Adult Education, 60 E. 42d St., New York City

The American Social Hygiene Association, 370 Seventh Ave., New York City

The Child Study Association of America, 509 W. 121st St., New York City

The Federal Council of the Churches of Christ in America, 105 E. 22d St., New York City

The Inquiry, 129 E. 52d St., New York City

The International Council of Religious Education, 203 N. Wabash Ave., Chicago

The National Board Y. W. C. A., 600 Lexington Ave., New York City

The National Committee for Mental Hygiene, 370 Seventh Ave., New York City

The National Council of Parent Education, 41 E. 42d St., New York City

The National Council of the Y. M. C. A., 347 Madison Ave., New York City

The National Congress of Parents and Teachers, 1201 Sixteenth St., N. W. Washington, D. C.

The Religious Education Association, 59 E. VanBuren St., Chicago

The Education Boards of the Various Religious Bodies

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